e Chaplain

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THOUGHT-STARTERS • EDITOR SPEAKS • HYMN STORY
THEY SAID IT • NEWS AND VIEWS • ILLUSTRATIONS

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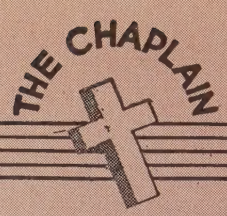

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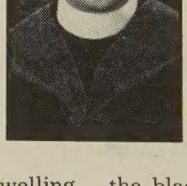
Editor: DELMAR L. DYRESON

The Modern Minister's Temptation

By The Rev. Thomas Franklyn Hudson, D.D.

(Minister, Westminster Presbyterian Church, Portland, Oregon)



THE greatest temptation of the modern minister is the persistent feeling that comes to him that he ought to say the things that will please his congregation and make them want to come back again on next Sunday. Not only does he feel that he must be interesting, compelling their attention and preventing their minds from dwelling on last night's movie or this morning's comic strips, but he must be entertaining, at least making them smile even if failing to evoke any hilarious laughter. Above all, he must not offend them. That would be tragic! If he did, they probably would not come back next Sunday, even though they are members of the Church.

True, he is still permitted the opportunity to denounce sin and lust and immorality in general terms. But he had better not get too specific: That might be hitting below the belt! He had better refrain from making any wholesale indictment against liquor, because there are quite a few members of his congregation who take an occasional cocktail and several who take a cocktail more than occasionally, and others for whom an occasion is a frequent period. They would not like it if he were to dwell too much on that subject.

He had better not say too much about gambling, not cause he has any prof sional gamblers in pews, but because th are those who like to that they do not want interference with their casional bet on the races, the horse races, even the basketball ga It might not be so wel say anything specific ab the black market, because butter bacon are both rather hard to get, even church members sometimes h to pay a little more and buy t things from the right persons if t are to have them at all. Anyway makes an awful dull breakfast to h neither bacon nor butter for y toast. And as for hotcakes, they impossible without butter!

No, the safe thing to do is to a these specific matters and to stic the great broad and general theme the gospel. People may not put t into practice, but at least they not be offended, and if you tell a story or two, you may even m your sermon interesting enough so people will tell you it was a fine m sage and come back again on Sunday morning.

Over against this temptation of modern minister stands the agoni soul cry of the Apostle Paul, w has been repeated again and agai the souls of devoted and consecr

sters, "Woe is me if I preach not ospel!" Woe is me if I compromise my conscience and refrain from laiming what I believe to be right condemning what I believe to be ng! Woe is me if I permit the tion of the congregation to temper t I believe to be the message of Woe is me if I preach not the pel!

is because of the compulsion of text that I am going to say some gs this morning which will not be sant listening. I am not going to them because you will like them, because they will make you feel . I am going to say them because need to be said and because I ve God wants them to be said. will strike some of you right be- n the eyes, and there is nobody in congregation to whom they do not y.

first denunciation is against the ent trend of parents to relegate ion solely to the Church. There a time in the homes of America religion had a prominent place. devotional reading of the Bible accepted as part of living. Grace said before meals. Bible stories told to the children before bed- as well as on Sunday afternoons other occasions. The father of a y did not feel conspicuous when d the members of his household ayer. The name of God was fre- tly used in honor and reverence.

t how all this has changed! How quently the members of a modern y see each other any more! Cer- not at breakfast time! Is there ing more hectic in this present nd age than a modern American at breakfast time? Father gets morning paper and woe betide ne who asks a lot of foolish ques- tions when he is engaged in the important matter of reading about last night's wrestling match. Son is anxiously waiting for pop to finish so he can at least find out what happened to Dick Tracy before going off to school. Daughter squeezes out the last moment of sleep possible and then gulps a few mouthfuls of All-Bran (it's not fattening, you know) before going off to school. By the time they have gone Mother is so exhausted that the only thing she can do is to drop on a chair and listen to the sad plight of "John's Other Wife" or "Stella Dallas." Although the radio tells her that "Life Can Be Beautiful," she somehow suspects that it is hard for hers to be so.

But is it any more calm and peaceful and serene in the evening when everybody comes home again? It is not! Father has had a hard day, and he is worn out. Moreover, the lodge is putting on a degree tonight and Father is past worthy peanut, so he just must be there. We can't bother about having grace at dinner, because there is a play on the radio with Van Johnson and daughter has to hear it. Son says its a lot of tripe, so he turns the kitchen radio up, which booms forth the elevating music of Spike Jones and His City Slickers. As ever, mother acquiesces for the time being, for there is already too much noise to stand an argument.

Have I overpainted the picture? Not for a lot of homes! But if you should call such homes pagan, the members would be indignant. They all belong to the Church. Do they attend the Church? Yes, if it's a rainy Sunday morning, too wet to work in the yard or go fishing or go for a ride in the country. Do they support the Church financially? Sure, dad made a pledge

on Loyalty Sunday. It was for .25c a Sunday, $12.00 a year. What about the religious education of the children? All they get is an hour or so a week, if and when the mood happens to strike them to come to Sunday School or the Sunday evening young people's group.

Of course, there is always the modern parent who comes forth with the stupendous deduction, "Johnny does not seem to want to go to Sunday School, so I think it wise not to force him; after all, if he is compelled to go, he may develop a hostility to the church." Of all the unadulterated bunkum and tawdry thinking, I think such reasoning is about the worst! Does Johnny always want to wash his hands before eating his dinner? Does he always want to wash behind his ears? Does he always want to eat his spinach? If left to the dictates of his own judgment, would he always want to go to the public school? Who is little Johnny that he should be gifted in his childhood with wisdom enough to indicate just what he should and should not do without any adult guidance?

But having said that, I should also like to say something for little Johnny. It certainly isn't a very attractive prospect for Johnny to come to Sunday School on Sunday morning while both his father and mother are lounging around the house in their bathrobes, If religious training is such a good thing then why shouldn't mother and dad have a little instruction along such lines themselves? God knows they need it. Their tempers are none too good, and certainly they don't know everything about the Bible.

Religion has come to be a sort of convenience in so many American homes. If we don't have anything else we want to do, then we go to chu If the service is not over promptly 12 o'clock, then we complain. I hymn is unfamiliar, then like a spo child, we shut our books and mouths resemble those of clams, cept that they are shut a little tighter. But what is the purpose hymn? Is it to set our feet to tap and give us an emotional release? that's the purpose of swing music, of hymns. Hymn singing is the sa fice of the heart in praise and ad tion to God. But a good many of t who attend services here, at any r do not make much of a sacrifice praise to God.

Until religion returns to a prim place in the homes of our nation, r gion will not make any serious im on our nation. Too many of you h become absorbed in too many o things. But Jesus says, "Seek ye the Kingdom of God!" This ch and its Sunday School can sup ment the training which the c receives in the home, but it canno a substitute for it. This matter I on your consciences today. If yo nothing about it, may God have m on your soul.

My second denunciation is ag the current trend of parents to r gate moral guidance to others. Fai to instill ethical standards into lives of their children is one of most damning indictments ag American families today. How Heaven's name do you expect children to live worthy lives in day and age if you do not set the terns?

Do you expect the movies to d What is the current trend in m pictures? A heavy accent on drinking, gambling, compromisin moral and social issues! Do you

the public schools to do it? A
al environment where students
from all walks of life and where
ners may or may not have any
ious or ethical standards! Do you
ect society to do it? A society
h considers the chaperon to be
fashioned and which has its social
s begin at ten o'clock at night,
ing up anywhere from two to
o'clock in the morning?
hat kind of a city do we live in?
, it is a city of good churches, fine
s, a wonderful museum, splendid
ges, wonderful cultural opportu-
s, and marvelous scenery. But it
lso a city in which high school
ngsters come to their minister and
hat boys are not considered popu-
f they don't drink and girls are
idered old-fashioned unless they
ge in heavy petting.
m I talking in generalities? I wish
re! It would be so much easier for
f I could preach on such beautiful
ects as "The Eternal Morning of
Soul" and "It's a Grand Time to
Alive!" Preaching such sermons
ld be a wonderful experience.
"woe is me if I preach not the
el!" How can I have college and
school young people coming into
study, as I do, confessing gross
of the flesh and the spirit, without
izing before God not only for
souls but for the souls of the
nts whose negligence has been at
a contributory factor?
y dear people, if I had only one
non to preach, this would be it. In
's name, take the measure of your
onsibility! This is not a time for
igence! This is not a time for
ancy! This is the most serious era
the history of the world. The
evements of science have far out-
ped the moral resources of man-

kind for their utilization. We are on the edge of a volcano. Man has more power at his disposal than ever he had before, and yet civilization is ethically rotten.

What is the answer? The answer is a return to religion! Back to the old reverence for the deeper things in life! Back to the old ethical standards! Back to the church as an integral and important part of life! Back to the reverence of the Sabbath Day! Religion must no longer be an appendage to life; it must be the core of life.

Does this seem to be a dull prospect? I hope that I haven't given the impression that religion is negativistic. I am not talking about a series of ancient taboos. I am not talking about a sour, anti-social, anti-pleasure type of religion. That certainly was not the religion of Jesus Christ. He lived a radiant life. True, "he was a man of sorrows and acquainted with grief," but that was by no means his dominant mood. He talked much more often about "the abundant life," and his attractiveness to little children certainly implies that he was no sour person.

No, Jesus did not advocate the narrow and straitened piety of the Pharisees. That is one of the reasons why they had no use for him. Jesus was uncompromising on moral and social issues and he was unswerving in his allegiance to his concept of righteousness. Nevertheless, it did not prevent him from enjoying the weddings he attended, the beauties of nature he beheld, and the homes he visited.

So it is for a return to the religion of Jesus that I plead this morning. And in this return, it is the parents who must take the lead. Not only must they take the lead, but they must also

take the responsibility. Such a responsibility does not only mean sending their children to church and Sunday school—although that is important. It means also making the home a training ground for the inculcation of religious and moral principles into the minds and hearts of the children.

In the closing moments of this service, I would ask all of you to take a very simple inventory of yourselves. How have you been discharging this responsibility? And the correlative question is even more important: what are you going to do about it?

(Born in Nova Scotia on February 27, 1912, Dr. Hudson was educated in public schools of Nova Scotia and California, receiving his A.B. degree at Occidental College in 1935, with Phi Beta Kappa honors. degree from McCormick Theological Semi in Chicago, 1938, where he was awarded Bernardine Orme Smith Fellowship for highest scholastic excellence in his c Did graduate work at Yale University. 1944 was awarded the honorary degree Doctor of Divinity by Occidental Col Pastorates—Point Loma Presbyterian Ch in San Diego, 1938-42; assoc. exec. secre Presbytery of Los Angeles, 1942-43. Bec minister, Westminster Presby. Church, P land, Oreg., 1943, Member of the boar trustees of Lewis and Clark College; mer of board of trustees of the Westminster F dation of the Oregon State Universi chairman of the committee on Foreign sions for the Presbytery of Portland, chairman of the committee on Minist Relations for the Synod of Oregon. Rece appointed by Governor Earl Snell of Or to the educational advisory committee to State Liquor Control Commission.)

• *Stories behind famous hymns*

Sweet the Moments, Rich in Blessing, Which Before the Cr I Spend

(The Reverend Walter Shirley)

Among all the hymns which were born out of human suffering, none ha more remarkable story than Walter Shirley's "Sweet the moments, rich blessing, which before the cross I spend." The history of this hymn has to with the last nobleman in England to suffer a felon's death.

Walter Shirley was an Irish clergyman. His brother Laurence was the pow ful and wealthy Earl of Ferrars, member of the House of Lords. The earl a man of violent temper, who killed the old family steward in a sudden qua and was immediately imprisoned.

Brother Walter hurried over from his country parish in Ireland and remai at the side of the prisoner during the weeks that followed and during the t for murder. The earl pleaded insanity but was convicted and sentenced to hanged. On May 5, 1760, dressed in a light-gray suit embroidered in silver was taken in his own carriage from the Tower of London to Tyburn and th hanged.

After the execution the haggard young clergyman returned to his pastor but his hair had turned gray and he had become like an old man in a months.

He had previously written several hymns, but the one he wrote now ou his terrible experience, was destined to live for many lifetimes and to b comfort and solace to thousands of people.

What I Believe--About Belief

By The Reverend G. Arthur Casaday

(Minister, First Congregational Church, Palo Alto, California)

. Arthur Casaday, A.B., A and Chapman College; and M.A., Pacific School Religion, Berkeley, Calif., ; former Associate Pastor Director of Student Activi- at the First Congregational rch, Berkeley, California; ister, The Community rch, Mill Valley, California, -46. January 1, 1947, be- e minister of The First gregational Church, Palo, Calif.)

The Importance of Belief

OMETIME ago we mentioned the tragedy of the lack of religious h in H. G. Wells, as pointed out by S. Canby:

This is his weakness and accounts his failure to stir as much as he ghtened his millions of readers. ence was not as all-powerful as he ught. Reason unaided could never as successful as he thought in the flict with unreason." Something e was needed.

oncentrating on the more per- al aspect of the importance of be- another secular writer, Walter omann, wrote in his book, *A face to Morals,* of modern man had lost his faith:

t is not possible to be wholly at ce, for serenity of soul requires e better organization for life than an can attain by pursuing his al ambitions, satisfying his hun- , and for the rest accepting destiny n idiot's tale in which one dumb sensation succeeds another to no known end.

"And, it is not possible for him to be wholly alive. For that depends upon his sense of being completely engaged with the world, with all his passions and all the faculties in rich harmony with one another, and in deep rhythm with the nature of things. These are the gifts of a vital religion. Our forefathers had such a religion. They had no doubt that there was an order in the universe which justified their lives because they were a part of it."

Joseph Wood Krutch in *The Modern Temper* showed how the loss of religious belief is followed by loss of belief in all ideals, and how the result of this "emancipation" is not the discovery of a higher way of life, but illusion and despair. Apparently it is true, that socially and personally lack of belief leads to sadness and despair, to an aching void which is fertile land for the growth of the secular religions of fascism or communism.

YES, belief is important. But belief is not enough. The belief must be in that which is true—as far as it is possible to apprehend truth. I must believe the right thing.

The native African who gets a magic amulet from the medicine man which will keep him secure from harm may

plunge in fearlessly to swim across the crocodile infested river. His confidence may enable him to do it—his belief does release more strength than if he plunged in already half paralyzed by fear. However, the crocodile is not aware of the efficacy of the magic amulet, and may, and often does, kill the swimmer in spite of his confidence.

There is a lot of religious belief that is similar to the magic amulet of the medicine man. It works wonders where the only fault is lack of confidence. But when there are real crocodiles in the river, the confidence itself may be fatal. You cannot make something true which is not true, simply by believing it. There must be correspondence between what we believe and what is actual. No, belief is not enough. The belief must be true.

Difficulties Concerning Belief

It is much more difficult to know God than to know mathematical facts and scientific laws. Truths are not easily tested—as in person to person relationships—so many factors enter in. Some things cannot be known without first being believed in. For example, I cannot know Mrs. Casaday as my wife without having committed myself to being her husband. I cannot know God as Father, without having committed myself to him as his son.

If it is difficult to know another person—an equal, and have certainty in our beliefs about him—how much more difficult it is to know with certainty—GOD. Yet we can know something and we do believe something, although our belief is not always absolutely clear. As Baron von Hugel pointed out, our comprehension is vague, but nonetheless it may be vivid. To illustrate, a dog only vaguely, dimly, comprehends his master who purposes are often a mystery to t dog. Nonetheless the dog has a viv awareness of his master's reality. be sure, there are difficulties; we ca not have the same degree of clari and certainty, the exactness of know edge which we have in mathemat and science, but still we have:

The Right to Believe

Indeed, we must believe somethi if we are to live at all, for we mu act, and action always rests on sor belief; either that there is a God there isn't; there is a purpose or the isn't; WE MUST ACT EVEN WHE THERE IS NO CERTAINTY, on probability strong enough that we b lieve it: as in choosing a vocation; in choosing a husband or wife; al in choosing by what motives and f what purposes we will live in all lif relationships. This does not mean i difference to facts, but going beyo facts to convictions indicated by t direction in which the facts point. V have as much right to assume, postulate, to believe in a purposef world, as the scientist has the right assume, to postulate, to believe in orderly world.

Well, faith, i.e., belief is importa Though it has difficulties it is esse tial to action, and we have the rig to believe, where proof is impossib for the sake of living. But how c we be sure that what we believe true?

The Grounds of Belief

First, there is authority; a maximu sense of certainty, of absoluteness, infallibility in, for example, paren the Church; the Bible; or the occ Masters. What is the attraction of infallible authority?

We want security so badly that we nt absolute authority. We don't nt to be free. We don't want to be consible. We don't want to run the k of error. TO ALL INTENTS, we nt to be in prison, for that is what is to be controlled by absolute hority, and free from responsibility the possibility of error.

We want a command to which we submit. We want a body of truth which we can rest. We don't want be followers of Jesus, the pioneer life, who challenged the old insti-ions and traditions, and promised s spirit which would lead His fol-vers into all truth.

All religious institutions, churches, osophical societies, are tempted to ploit this desire for security, for solute knowledge.

Dostoyevsky gives an incomparable ture of this in the well-known sage from *The Brothers Karamazov.* pictures Christ returning to earth, known, as of old, yet drawing men his love and deeds of mercy. The dinal, the Grand Inquisitor, has n thrown into prison and there its him. He knows the Christ, but llenges him:

Why do you come to interfere with Church? We know what men are l want, and we have settled their blem accordingly. Men do not want edom and responsibility; they pre-peace, even death.

There are three powers, three vers alone, able to conquer and d captive forever the conscience of se impotent rebels for their hap-ess—these forces are miracle, stery, and authority. Thou hast cted all three."

ostoyevsky is right. Thousands of a, yea, millions prefer what seems be security to responsibility, and have bowed to miracle and mystery and authority of infallible Church; of infallible Bible; of infallible Occult Masters; and of infallible dictators. But happily, not all people have been willing to do so. The free, creative spirit of God that was in Jesus, chal-lenges again and again the claim to absolute authority.

In the second place, WE MUST FACE AND ACCEPT THE FACT THAT ALL BELIEF ARISES FROM EXPERIENCE AND ITS INTERPRE-TATION. There is no absolute revela-tion, infallibly true. Once we accept this, we are free to grow, to pioneer, to live by the spirit which will lead us into fuller truth. Not that we throw away all tradition, all scripture, all sacred writings. We simply acknowl-edge that they are the records of the experiences and interpretations of those experiences of other human be-ings. Many of them men of great in-sight. We cannot possibly go on to any higher truth without an appreciation of what has gone before in the expe-rience and insights of men. We cannot ignore the history and interpretation of the best of the race. We accept this experience and interpretation for what it is, then we go on; not bound by past beliefs, but inspired and in-formed by the records of their experi-ence and interpretations, *sharing in the ongoing process* of life.

When we begin to build our own beliefs, we begin to observe life with a similar sensitivity, and seek to in-terpret its meaning, its value, its goal; to come into working relationship with that creative spirit which inspired the prophets and which Jesus in-carnated. We take time to think, to meditate, to reflect upon our experi-ence and observations to probe deeply for life's meaning. Then we let go,

relinquish self, so that the spiritual reality may speak to us. In such periods come vivid intuitions, sudden glimpses of truth; sometimes mystical experiences of A PRESENCE utterly real, though most difficult to describe in ordinary speech. Sometimes these intuitive experiences, these mystical experiences come during enforced quietness, as in convalescence, or when one is very near death, and the ego-shell of life is shattered.

One of our own members had this experience, which is typical. A very serious accident occurred whereby command of language, of words, and of thinking were lost but there remained a profound awareness of a real Presence, a spiritual reality. So there was a sense of peace that whether the body recovered or not, all would be well. Now, she says, whenever she gets quiet enough, she is aware of that same Presence, that same spiritual reality.

Sometimes these experiences come when outer events are shattering, and men in despair turn to God. Isaiah and Amos sensed God's Way for His People in their national crisis.

However rich and profound such experiences are, and how personally convincing, the insights are not validated merely by the depth of our emotional bliss. High emotional states can be psychologically induced. Intuitions can be reflections of personal wishes, rather than insights into reality.

In the third place, therefore, intuitions and vivid insights must be checked:

(1) Against the experience of others —in literature, in person to person conversation. Herein lies the value of church and scripture. While they are not absolute they describe group experience and thought.

(2) By inner understanding give us by psychology. Our past experi ences, sometimes forgotten, our mood our own desires, and ways of mor living influence our insights, and ma pervert or distort them.

(3) By logical coherence and har mony with known facts. Belief ma go beyond evidence of fact, but ca hardly be held in spite of evidence.

(4) By universality of the belief. I it acceptable to only one culture, on race, one class? If it is not universall acceptable, why not? Is it because c inherent lack, or because of prejudice

(5) By pragmatic testing. "By thei fruits ye shall know them."

(a) Do these beliefs heighten th personal vitality, strengthen the char acter, increase the social sensitivit of those who hold them?

(b) Do these beliefs produce justice equality, fraternity—a sense of com munity and kinship among the people who hold them?

(c) Does living by these belief strengthen them, or weaken them?

Beliefs built in this way are dy namic, expanding, growing. Religio is not a matter of receiving divinel revealed commands, and obeying. is not a matter of accepting a body c divinely revealed truth through creed, a dogma, or occult teaching of the Masters. HIGH RELIGION growth in the understanding of an cooperation with the spirit of Crea tive Love which brought forth th universe and which dwells, no matte how overlaid with sin, selfishness, an fear, in the depths of each perso

Growth in understanding and ex periences of high religion are possibl only to those who will relinquish th desire for infallible authority and i security, and risk the pain, the doubt the dangers of pioneering.

Presented at Constitution Hall under the auspices of The National Geographic Society

Operation Crossroads

(Digest of a lecture by Vice Admiral W. H. P. Blandy, USN)

ALTHOUGH I had been aware of the development of the atomic b before going to sea duty in the ific early in 1944, I had not fol- ed its progress, and the bombing of oshima was as much of a surprise me as it was to the world in general. was not until I had visited Naga- i in September of last year that I s fully able to appreciate the bomb's mendous power of destruction. I d seen the results of the B-29 in- ndiary bombings in Tokyo and kohama, a few days before, and I d also seen the havoc wrought in se same cities by the great earth- ake of 1923, being a member of the ief expedition. The visible results all three cities were much the same, m all three causes, fire being the ncipal destructive agent in each se.

But it was difficult to believe that h in Hiroshima and Nagasaki, one plane had dropped one bomb and stroyed a city.

After the results at Hiroshima and gasaki had been studied, the ques- n arose in many military minds: at will the bomb do to ships? No h quantity of energy had ever be- e been released either over the ter or in the water. So the Joint iefs of Staff, with the President's proval, directed me to form a joint k force of Army, Navy and civilian entists to conduct the atomic bomb ts against ships, which were held at kini last July. Military ground uipment and airplanes were also exposed in these tests, further training was afforded the Army Air Forces in the use of the bomb, and additional scientific data on atomic bomb explosions were obtained. But the main mission of Joint Task Force One, with its 230 ships, 150 airplanes, and 42,000 men representing every arm of our fighting forces, and many branches of civilian science, was to learn the damage which the bomb could inflict upon naval ships. There were various types of ships at various distances, and they were exposed first to a detonation of the bomb in the air, and later to an underwater explosion.

Even while organizing our complex force, and planning the operation, my staff and I had to solve a public relations problem of major proportions. Although a Gallup poll in April indicated a majority of public opinion in favor of holding these tests, there were thousands of protests against them. Many of these showed wild alarm at the possible catastrophes which the underwater explosion in particular would cause, such as earthquakes and tidal waves. Some citizens feared a chain reaction in the sea, converting all the water to gas; a few said the bomb would blow out the bottom of the ocean, and let all the water run down the hole. One unsigned letter from Seattle said I was worse than the German and Japanese generals who were being tried for war crimes, since in addition to killing thousands of other men at Bikini, I would be killed

too, and would thus not even be available for trial.

For all these people, I think the tests have served a useful purpose, in substituting a healthy fear of the known for an unreasoning fear of the unknown.

Many humane societies and individuals protested against exposing animals in these tests. There were several recommendations that I take the place of the goats, pigs and rats. One man suggested congressmen. We who were responsible sympathized with all the objections, and with the animals; but our medical officers felt that they could not obtain from instruments alone the information necessary for the proper discharge of their duties in the unfortunate but still possible event of an atomic war. They were especially interested in learning more about the diagnosis and early treatment of radiation sickness. This affliction, which the Japanese called "Atomic Bomb Disease," may be caused by various types of radioactivity, but is principally due to gamma rays radiated at the instant of explosion, or later from the products of the nuclear fission. These gamma rays somewhat resemble X-rays, but are far more penetrating.

Some citizens felt that in these tests we would be flaunting the bomb before the world—"rattling the saber." But since the primary targets were naval ships, and Great Britain, the only other nation possessing a navy worth attacking with the atomic bomb, had helped us to develop it, and was not at all concerned about the purposes of the tests, they stood out clearly as a defensive measure. So far as the Navy was concerned, it wanted to learn the influences of the bomb upon our own ship design, tactics, and operating bases. In short, it proposed n to be on the receiving end of a atomic "Pearl Harbor."

The target ships at Bikini include aircraft carriers, battleships, cruise destroyers, submarines, attack tran ports, and various types of landi craft. Many of these vessels were ol solete, and nearly all had been d clared surplus to the postwar Nav Hence their destruction would me only the loss of their scrap value, whi is usually less than one per cent of ship's original cost. Yet they we sufficiently similar to modern co struction to enable valuable lessons be drawn from the damage they wou receive. This damage, by orders of t Joint Chiefs of Staff, was to ran from maximum to negligible, in t various types of ships, in order determine the distances from t bomb at which varying degrees damage would be inflicted.

In the first test, a bomb was dropp from an Army Air Force B-29. results can best be related by quoti extracts from the reports of the Joi Chiefs of Staff Evaluation Boar whose Chairman was Dr. Karl Com ton: After the first test they said, part:

"The bomb exploded with an i tensity which approached the best the three previous atomic bombs, ov a point 1500 to 2000 feet westerly the assigned target, and at approx mately the planned altitude. T target array in no sense represent an actual naval disposition, but w designed to obtain the maximum da from a single explosion.

"A destroyer and two transpo sank promptly, and another destroy capsized. It later sank, and the Jap nese cruiser SAKAWA sank the fo lowing day. The superstructure of t

marine SKATE was so badly naged as to make it unsafe to sub- rge the vessel. The light carrier DEPENDENCE was badly wrecked the explosion, gutted by fire and ther damaged by internal explo- ns of low order, including those of pedoes. All the above vessels were hin one half mile of the explosion nt. Numerous fires were started on er ships."

For the second test, the bomb was spended in the water, from a small p designed originally to land tanks, illery or trucks on an open beach. is little ship had been altered to vide a well in the bottom through hich the caisson containing the bomb uld be lowered. It was fitted with a ll radio mast, for exploding the mb by radio signals from a ship tside the lagoon.

After the underwater explosion, the aluation Board reported, in part:

"The explosion produced intense dioactivity in the waters of the goon. Immediately after the burst, is estimated to have been the uivalent of many hundred tons of dium. A few minutes exposure to s intense radiation at its peak uld, within a brief interval, have capacitated human beings and have sulted in their deaths within days weeks.

"Great quantities of radioactive ter descended upon the ships from e column or were thrown over them waves. This highly lethal radio- ive water constituted such a hazard at after four days it was still unsafe inspection parties, operating with- a well established safety margin, to nd any useful length of time at e center of the target area or to ard ships anchored there."

Some of our visitors were disappointed in the effect of the air burst on the islands. The wisecrackers had predicted that Bikini Atoll would henceforth be called "Nothing Atoll," or "No Atoll at All." Actually, nothing at all happened to Bikini Atoll, in the first test. But the underwater explosion caused a wave 95 feet high, from trough to crest, which, however, was down to 15 feet when it reached the nearest island, three miles away. This explosion also pulverized the coral bottom under the bomb, converting its rather hard mass into a soft silt in which divers sank up to their armpits. That part of the lagoon was also twenty feet deeper that before. A large part of the radioactive fission products settled to the bottom of the lagoon, where they will cause illness and death to local fish and other marine life for a long time to come. Naturally, it will be many months before Bikini will again be fully safe for habitation.

As a result of Operation Crossroads, the United States now has complete information from which valuable lessons affecting ship design, training of personnel, naval and air tactics and strategy can be drawn. Against atomic attack, new tactical formations must provide for wider spacing of ships. Likewise, ships at anchor must be further separated. Heavy concentrations of ships at bases must be avoided whenever possible; and this means an adequate number of bases, and probably longer periods at sea. Certain design changes can also be effected, which will reduce the blast damage on the ships' upper works, the shock effect on their machinery, and afford some greater degree of protection to their crews. But it must always be remembered that our ships are fighting ships, and that too much

passive protection built into them will decrease the weight and space which can be devoted to their offensive armament—be it guns, airplanes or guided missiles—and therefore give too much protection to the enemy also. In any case, many men would have to remain at their posts on the open decks, as was necessary in this last war, against bombing, strafing and kamikaze attacks. These men, if entirely exposed within a mile of the bomb, might be killed instantly, or they might suffer a lingering death from the poison of radioactivity. What is even worse, they might live, only to endure the mental torture of not knowing whether they could father normal children; for tests with animals indicate that damage to the body from radioactivity can be transmitted to the victim's future children and even to his children's children.

As I have stated on numerous previous occasions, I think you can now understand why those of us who participated in the Bikini tests, and before them had seen the devastated cities of Hiroshima and Nagasaki are just as anxious to see some effective plan to eliminate the atomic bomb as are the scientists who developed it. The United States has proposed such a plan—a plan which is almost as revolutionary as the bomb itself. It calls for an entirely new order of international cooperation, as it places in the hands of an international "Atomic Development Authority" the actual ownership of now nationally or privately owned lands and mineral deposits, as well as mines, and processing plants in existence now or to be constructed in the future for the production of materials capable of use either as atomic explosives or for power and other peaceful purposes.

This plan has not thus far bee unanimously accepted. It is greatly be hoped that it still will be. Som such plan, with positive guarante against the manufacture of atom weapons, at least in peace, is essenti to effective international control atomic energy. Any mere promis even by all countries in the worl not to make or use atomic weapon would probably be no more effecti than the Kellogg-Briand Treaty 1929, by which the signatory natio renounced war as an instrument national policy. Germany and Japa signed that treaty. What were the signatures worth?

We should not be blind to the po sibility that during some future w lasting several years, atomic weapo might still be made and used, in spi of the best peace-time control syste which can be devised, for once w has begun, we cannot expect inte national controls to continue effe tive. We then fall back upon t pledged word, and our enemies World War II have shown that to utterly unreliable. But the Unit States' plan of international atom energy control offers the definite a vantage of the full beneficial use nuclear energy in time of peace, fr from the constant dread of havi that peace shattered without warni by the fearful detonation of atom bombs; and it offers the hope th once having accepted internation control in this field, the nations the earth may in time find themselv willing to adopt other joint contr measures leading eventually to t elimination of war itself. A Chine proverb says, "The journey of a tho sand miles begins with but a sing step."

The Atomic Gospel Analyzed

By The Reverend Edward E. Martz

(Pastor, First Congregational Church, Oskaloosa, Ia.)

Attended Duke U. and Duke inity School, Durham, N. C., d graduated in 1942. Instruc- at Hargrave Military Acad- y, Chatham, Va., and instruc- and director of religious ivities of Columbia Military ademy, 1922-44. Chaplain in S. Maritime Service May, 44, to October, 1945. Now esident of Oskaloosa Council Churches.)

TIME has given us the opportunity to analyze grave mistake made by some min- ers during the early months of the omic age, namely, the preaching of e gospel according to the physicists. uring that period we heard and ad numerous sermons entitled, tomic Energy," "The Atom and eligion," "Control of Atomic Power," Religion and Science," "A New Age," d so on ad infinitum. In most cases ose sermons were so completely voted to the picturing of the all- nsuming power of the atomic bomb, at the world healing message of e Master was obscured. There was, reality, a reversion to a respectable pe of "hell fire" preaching. And as t, among some ministers there has en no "postwar reconversion" to e type of preaching which presents e Master's message in its beauty d simplicity.

Before I proceed further, please un- rstand that I do not minimize the cessity for a keen awareness of the astly possibilities of atomic warfare. On the contrary, we must have some conception of its devastating power, for the release of atomic energy presents a new threat to civilization. However, it is not for the minister to explain the intricate process of unshackling the basic power of the universe. Such explanation falls into the realm of science and not into the realm of religion. Furthermore, few ministers, if any, have a fuller understanding of atomic energy than many of the laymen to whom they preach. Yet some found a new gospel in this scientific discovery.

No doubt one reason for the emergence of the atomic gospel was the universal popularity of the subject of atomic energy after the bombing of Hiroshima. Literally millions of men and women, Christians and non-Christians alike, were eager to learn more about the new lethal weapon which brought victory overnight, and yet placed civilization in a more precarious situation than ever before in its history. They were apprehensive. They were listening to the atomic gospel being preached by newspaper columnists, radio commentators, and government officials, who said in effect, "We must now apply the basic principles of Christ's philosophy or see civilization perish from the earth." No doubt

there were some ministers who reverted to this type of gospel because there was universal interest in it.

In turning to the atomic gospel, they sought to impress men with the saving power of Christianity by using the old prophetic message of doom. It was a matter of accepting Christianity or being annihilated. It was a choice of becoming Christian or suffering the penalty.

Perhaps others preached the atomic gospel because they found in it a message which they thought would give men a better appreciation of the principles of Christianity. Here was the only way of saving men from destruction brought on by their fellowmen. Christianity had the answer to the question asked by all mankind: "How can we be saved from destruction?"

However, irrespective of the motives for reverting to this type of preaching, apparently some ministers were convinced that, for the first time in the history of Christianity, all humanity was prepared to accept and apply the basic principles of Christ's teachings. Many thought that the visualization of uncontrolled atomic power would enable men to see the practicality of the golden rule or the value of the principle of Christian love. Some felt that the atomic bomb gave Christianity a greater opportunity than it had ever had since its beginning. There was only one choice for men to make.

It is quite evident that the atomic gospel has not produced the desired results. I have yet to read or hear of one single person becoming Christian because of it. There is no noticeable change in the lives of men in spite of the threat of world destruction. Church attendance has not increased at an unusual rate. Interest in the Church's program does not seem to be more keen than it was a few years ago. There appears to be just as much indifference toward the basic principles of Christianity now as there was before the atomic age was ushered in with the bombing of Hiroshima. The atomic gospel has failed.

It might be argued that the atomic gospel has not been effective because men are still not completely aware of the deadly possibilities of atomic energy. No doubt some still believe that the picture must be painted more vividly. Perhaps that is true. But I do not believe so. The atomic gospel has fallen short of its goal simply because "hell fire" preaching, whether it be in the respectable type or the crude variety, cannot supply the basic needs of men. Moreover, peace of mind and peace among men does not rest upon the foundation of fear. The ancient prophets of Israel discovered this truth some two thousand years ago.

It is true that if mankind does not accept the basic principles of Christianity as a means of salvation, we are destined to be destroyed. However, there is nothing new in that reasoning. It has always been true. The release of atomic energy has only made it more vivid and more real. The atomic bomb with all its devastating power, is no more deadly when misused than are all of the other powers of the universe when they are unethically used. The bomb simply brings death and destruction more quickly, more extensively and more terribly.

No sane person would doubt the reasoning that the only defense against the misuse of atomic energy is to create a world in which no one has a desire to drop an atomic bomb on anyone else. However, that does not alter one iota the argument that such

world can be created only on the sis of brotherhood, good will and derstanding, and not on the threat "Love your neighbor or be blown 'kingdom come.'" Men must have notive other than fear for establish- a peaceful world. The atomic spel does not provide them with that tive.

Furthermore, the atomic gospel is a ctrine of selfishness. Reward be- mes the incentive for doing good. ristianity is on a higher plane than t type of morality. It rules out fish motives. It is not a philosophy at invites men to do good on the sis of giving a reward in return. anted, rewards will come as a nat- al consequence of the application of ristian principles. "Seek ye *first* e kingdom of God, and his righteous- ss, and all these things shall be ded unto you" is as true today as en the Master uttered the state- nt. However, Christianity would be better than pagan moralities if, for ample, it insisted on applying the den rule or the principle of love selfish ends. That, it seems to me, exactly the nature of the message the atomic gospel. It invites men to do good for selfish reasons. It might be stated simply thus: "You will have peace and be saved from destruction, if you love your fellowmen and live by the golden rule." That is not Christianity. Stoicism, which emphasized duty for duty's sake rather than for rewards, is on a much higher plane than that type of righteousness.

The release of atomic energy has not changed the message of the Master one whit, nor has it altered the method of presenting that message. It is still the same gospel. It makes its appeal to the hearts of men. Christ gave no reason for loving our neighbors other than the reason that we are all brothers through one divine Father, God. "Love because you will be saved from destruction and rewarded with peace" is not the basic theme of Christ's message. Simply stated it is this: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Peace "shall be added unto us" when (and only when) we learn that simple, yet hard rule of life.

That is the message that must come from the pulpit.

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ea for an Easter Message

Several years ago we became concerned over the customary use of the usual ster texts for the huge crowds consisting in considerable part of annual or ni-annual church-goers. It happens that in several of the traditional pericopi story of doubting Thomas (St. John 20:19-29) is scheduled for reading the t Sunday after Easter—a Sunday when it can be reasonably assumed the ly faithful are present at worship. Why not give the Easter crowd the benefit the doubt—the doubt of St. Thomas—a most captivating story teeming with nted applications for the casual and infrequent worshiper.—Ed.

Hospital Meditations

By Dr. L. M. Zimmerman

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Plans I had that were most pleasing;
Tasks my heart was set to do,
Visions of a rosy future,
Dreams of pleasures ever new.
Least of all were thoughts of sickness
In my plans, my dreams, my hopes;
Some might walk in lonely valleys—
I would climb the sunny slopes.

Thoughts of God however differed
From the thoughts I had in mind.
Strange misfortune struck me helpless
With the fate of all mankind.
Illness laid its hand upon me,
Took all strength and joy away,
Teaching me life's bitter lesson—
Earthly hopes may oft betray.

Then I said within my spirit,
Why the fretting and the grief?
Why not leave all in His keeping,
Trust in Him for all relief?
Why not lean upon His promise—
That, unseen, He's ever nigh.
In His wisdom, in His kindness,
God will not forget my cry.

Thus awakened in my weakness,
I recalled what once I knew—
That of friends in time of trouble,
Jesus is the Friend most true.
Suddenly there came upon me
Feelings words cannot express,
And I knew that He would help me—
Save me in my loneliness.

Skilled physicians, God's co-worke
With a gift almost Divine,
Sacrificial in their efforts,
Came to answer prayers of mine.
Patient nurses, guardian angels,
Brought relief in hours of pain,
Soothed my feelings, made me eage
To press on to health again.

Friends came forward in my crisis–
Some whose love I scarcely knew
And with tender ministrations
Helped me fight the battle throu
As the angels in the Garden
Came to Jesus in His grief,
So unseen hands, reaching to me,
Strengthened me and gave relief.

Eyes of faith in me were opened,
And I saw behind the veil
Visions of The Great Physician
Whose rich mercies never fail.
Made aware of my rich blessings,
I resolved to do my part,
Live unselfishly for others,
Serve Him with a grateful heart.

Now I rest serene and hopeful
In the shelter of His care;
Come what may in years before m
He will always hear my prayer.
Even when the day is darkest
And with pain the heart's dismay
I will hear His sweet voice saying:
"It is I, be not afraid."

What Can Prayer Do?

By Rev. John W. Rustin, D.D.

(Minister, Mount Vernon Place Methodist Church, Washington, D. C.)

THESE are days when most of us are driven faster than we can live. I would like for this thought to sink into our minds because of the dire consequences which are taking place all around us as a result of this fact.

The Drink Situation

In the last years the sale of whiskey has doubled in America. This is not just the minister standing up to blame you about this thing, but I think we need to face the fact that one reason there are more and more alcoholics—and there are now more than one million of them—lies in the fact that we are being driven faster than we can live and, as a result, think to keep the pace. How did we get like that? Hundreds of us, in our boasted freedom, serving drinks in our homes, cocktails at parties, drinking with our friends, not knowing that we, or our children, may be potential alcoholics and that we may be moving in this direction as we drink to relax; that we drink for stimulation to do added jobs, as we are being driven faster than we can possibly live.

Broken Homes

What about the broken homes in America? The increased divorce rate? The fact that 40 per cent of the marriages that are taking place in Washington are going on the rocks? The fact is that we are again being driven faster than we can live in our homes—faster than we can build family life together.

Our daily papers are telling us that there is a crime wave sweeping across America. Juvenile delinquency is becoming an acute problem. Is it possible that mothers would rather have more money to buy luxuries than they would to take the time to build a home for their children? I certainly have great sympathy for mothers who are working in order to supply the salary to keep a home together, but surely here is a serious matter that we are confronted with. Trying to earn more money for more and more things, to try to create happiness, and in the end losing the very happiness that we seek.

Then, we are told that we must build more mental institutions. Maybe they should be doubled in the next ten years. Why are these institutions necessary? Certainly part of the reason is, as Ralph Waldo Emerson has said, "Things are in the saddle riding mankind." We have been pushed faster than we can possibly live.

What Can Prayer Do?

Surely most of us feel the need for turning and saying with those early

Disciples, "Lord, Teach Us to Pray." There is available power. Of that we are sure. We have never known exactly how to put our hands on it, but occasionally we have touched the power and felt its strength. I think the reason why MAGNIFICENT OBSESSION became a best seller almost overnight was because it portrayed for us, in vivid language, the opening of this door and the experience of power coming into one's life. We all feel the need for this power, and most of us have known what it is to experience it. There is a power beyond us and above us. How can we get it?

Jesus came to a crisis in his life. It was the turning point in His ministry. He was tired, harassed and worn out, so He took a little group—just three men, Peter, James and John—those who were closest to Him—the ones on whom He felt that He could lean and in whom He could confide. He went up into the mountain to pray, but even those who were the closest to Him did not understand the agony of His soul, for while He was praying they went to sleep. On awaking they noticed that something had happened, for "While He was praying the fashion of His countenance was altered." Inward power had come to Him. Had He, too, looked tense, worn and haggard? had His face revealed His inner struggle? had He, too, felt the strain and seen the peril of the future?

Forget, if you can, all the sentimental facts that are here. See what happened to a man who was to become the greatest figure of all time. What took place on that mountainside? He prayed, and as He prayed "the fashion of His countenance was altered." He still had to face the cross. It was an ugly, cruel cross that He wa to die on, but all the strain and tense ness had passed. What could brin about such a change as this? It ma be that it was because He took tim out to get a perspective—He wa ready to listen as well as talk to Go As Dr. Fosdick has so aptly said, the are two aspects to every strong lif namely, receptivity and activity, re laxation and tension, resting back an working hard—and if we do not lea to let go we can never learn to ho on. The prayer of St. Augustine wou do most of us good: "Let my soul tak refuge from the crowding turmoil worldly thoughts beneath the shado of thy wings; let my heart, this sea restless waves, find peace in Thee, God."

Two Ways to Pray

There are two ways to pray. Fir to argue with yourself that you ha to pray, sell yourself on its merits an then decide to try it. But there is a other way; it is an hour of great ne and in the turmoil of our soul we mu find Him, and then we pray to H who is the source of our strength a our God. The amazing thing is th when in those hours of crisis, we fi peace of heart and courage to car on, and when the crisis is passed so often fail to remember the sour of our strength. We keep havi doubts about the worth-whileness prayer, when all we have to do is try to see the results.

On the coast a little boy asked old sailor a question. It was just simple question. "What is the winc "I cannot tell you," said the old sa "but I know how to hoist a sail." could be that God is simply doi that to us. Why not hoist the sails a let the winds of God blow throu them?

A Resting Back on God

There was something else in the rayer of Jesus—a resting back on od. His was a prayer of affirmation. e had confidence and faith in God. e knew doubts and fears. He walked it into life and found it at times ffling and perplexing. He could rnestly pray, "Father, if it be Thy ill, let this cup pass from me." But is faith in God was such that even that trying hour, He could say, Not my will, but Thine be done." eal prayer is not just begging; it is affirmation. "They that wait upon e Lord shall renew their strength, ey shall mount up with wings as gles, they shall run and not be eary, they shall walk and not faint." en in every age have found that ower available for them.

We are all familiar with the legend the Fallen Angels, who, when they d been thrust out of heaven for belling against God, were asked the uestion, "What did you miss most?" he answer was, "The sounds of the umpets in the morning." Aye, that what we all miss—the trumpets of ith blowing the clouds of mist from ur souls. May we be able to hear em this morning—"He restoreth my ul."

His Need for Divine Fellowship

Jesus needed strength, He felt the rgent need for Divine fellowship. We now what is meant by practical hristianity, and surely there is a ed for it. I think any one of us ould be encouraged for the denomiation and the strength of the Protesnt churches in this hour, if one uld visit New Windsor, Maryland, nd see the hundreds of tons of clothes nd food that are going overseas to ed the hungry and clothe the naked. Surely the program of this church in its attempt to lead people into a way of life, to provide wholesome recreation, fine fellowship and inspiration, is evidence of our emphasis on practical Christianity. But there is much more than that. Roots are necessary—spiritual roots. "He shall be like a tree planted by the rivers of water that bringeth forth His fruit in His season." Without those roots we cannot have community chests, schools, hospitals, and the helping of those in distress and need.

What can prayer do? It can teach us to rest back on God. It can be a great affirmation of faith in God. It can give us a sense of Divine fellowship. Yes, and it can do more than that. It can release power. Today, when so much is being said about the atomic bomb it might be well for us to look up the definition of uranium. This is what the dictionary would say about it: "Uranium—a rare, heavy, white metallic element; has no important uses." Uranium—no important uses, and it has just shaken the very foundations of the world. What a power for good or evil, but still what a power. Maybe we have been saying that about prayer—no important uses. My soul, what happens when we dare to try it? "Lord, teach us to pray."

(John W. Rustin, D.D., Minister of Mount Vernon Place Methodist Church, Washington, D. C., since 1936. Previous pastorates: Sledd Memorial Church, Danville, Virginia, 1922-27; Assistant Pastor, Mount Vernon Place Church, Washington, D. C., 1927-28; Pastor Trinity Methodist Church, Salisbury, Maryland, 1928-31; Ghent Church, Norfolk, Virginia, 1931-36.

(Alumnus of: Emory and Columbia Universities and Union Theological Seminary.

(Other Activities: Board of Education, M. E. Church; president, Washington Federation of Churches; member, Board of Trustees, Scarritt College, Nashville, Tennessee.)

Work of the General Commission

By T. A. Rymer, Director

THROUGH World War I and World War II and the interim of peace which separated them, The General Commission on Army and Navy Chaplains served; and now in times when a frightened world holds its breath not knowing whether it is witnessing the dawn of a spiritual awakening and a new day, or the fading light which presages the world's greatest tragedy and almost total destruction, the work of the Commission continues.

The Commission does not claim credit for the changed attitude of military leaders toward religion and religious workers in the defense forces, but for thirty years this development and the selection and backing of Chaplains has been its business. We are content to say that the importance of the work of the Chaplain is today recognized as never before, and that it has the unquestioned support of the top ranking officers of our armed forces.

With this statement the Commission wishes to record its belief that today, because of the largest peacetime Army and Navy in our history, the extreme youth of many members of our defense forces, the inescapable hazards of foreign service, the normal tendency to a moral let-down following a war, and because of the world's unprecedented awareness of the need for spiritual vitality, the importance of the work of the chaplains has reached an unparalleled peak. Its importance is sufficiently demanding to require the ablest me in the ministry in numbers larg enough fully to capture and use th opportunity which comes as a respon sibility to Protestantism.

If the role of the Chaplain is particular significance in these day it is not an easy one. Gone is th stimulus of physical danger, lackin are the publicized heroisms of w time, missing is the sense of onene between the chaplain and his men the face of the enemy, less freque are the stimulating expressions gratitude from the churchmen bac home, heavy is the load and exaspe ating are the problems. But there a hundreds of thousands of lonely, u sophisticated, away-from-home you Americans, each a compelling reas for the unremitting efforts of th chaplain.

The Commission continues endor ing applicants for the chaplainc Despite the best efforts of the church the war ended with a shortage chaplains. In this need is found cha lenge for the Protestant denomin tions.

Nearly one year ago, April 24, 19 representatives of the 50 denomin tions and 4 cooperating organizatio affiliated either with the Gener Commission or the Service Mer Christian League, or both, unanimou ly voted to unite the work of the tw agencies. While these agencies h much in common, including the fina cial and moral backing of the d nominations and a deep concern f

he spiritual welfare of the individual embers of the defense forces, each ad provided special services.

The primary functions of the Com- ission included processing applica- ions for the chaplaincy; acting as aison between the churches and the haplains; providing a united voice r Protestantism in matters of policy ffecting the religious welfare of the en of the armed services; and fur- ishing the chaplains such aids as ossible in the performance of their uties.

The League was organized that men n the service might have opportuni- es for Christian fellowship and reli- ious expression similar to those pro- ided in Young People's Societies in he churches; and to make available rganized groups as aids to the chap- ain. A further purpose was the forg- ng of a tie between the service man nd his home church, an idea fur- ered by *The Link*.

Under the name of the General ommission on Army and Navy haplains these services of the agen- es will be continued. Chapters of he Service Men's Christian League ill be promoted and publication of *he Link* (latest edition, 80,000) will e continued. THE CHAPLAIN has been ublished monthly and is furnished ithout charge to all Protestant chap- ins including those with the Vet- rans Administration. The subscribers' st includes a growing number of the rmer chaplains. A special introduc- ry rate for THE CHAPLAIN of One ollar for the first year's subscription ex-chaplains has been arranged.

The Commission is charged with responsibility for efforts to recruit from the men in the defense forces candidates for the ministry. The names and addresses of service men interested in the ministry as a life calling continue to be received. Approximately 5,000 names have been sent to the denominations and to the Federal Council.

Noteworthy is the fact that in the past two years the Commission has sent 23 men on tours of visitation to chaplains on active duty. Among those who visited chaplains in continental United States were Dr. Dan T. Caldwell, Dr. John A. Tate, Dr. F. Berry Plummer, Bishop Grant D. Batdorf, Dr. Warren H. Hayes, Dr. Oliver J. Hart, Dr. C. Clairbourne Johnson, Dr. T. Valentine Parker, Dr. Lee James Beynon, Dr. Frederick L. Fagley, Dr. Joseph C. Hazen, Dr. Frederick Zimmerman, and Dr. James M. Ferguson. Overseas visitations were made by Bishop G. Bromley Oxnam, Dr. Wm. B. Pugh, Bishop Edwin F. Lee, Dr. Alfred C. Carpenter, Bishop Henry K. Sherrill, Dr. Henry W. Hobson, Dr. George Stewart, Dr. Samuel M. Cavert, and Dr. C. Oscar Johnson.

The General Commission is an independent organization. It recognizes, however, with appreciation the helpfulness of the National Council Young Men's Christian Association, the International Council of Religious Education, the Federal Council of Churches of Christ in America and the International Society of Christian Endeavor.

IN all the affairs of life, social as well as political, courtesies of a small and trivial character are the ones which strike deepest to the grateful and appreciating heart.—HENRY CLAY.

Former Chaplains . .

ALLEN, HARRY W. ..... *Veterans Hospital.* Los Angeles, Californ
ANDERSON, FRANK A. ..... *Nebo and Zion Lutheran Churches,* Mt. Jewett, Pennsylvan
ANDRESS, HAROLD L. ..... *Grace Episcopal Church,* Vineyard Haven, Massachuset
ANGELO, WALTER L. ..... *Grace Lutheran Church,* Gouldsboro, Pennsylvan
ANKER, HERMAN ..... *Christ Episcopal Church,* Indianapolis, Indiar
BAILEY, SCOTT FIELD ..... *Christ Episcopal Church,* Nacogdoches, Texa
BEAMER, JAMES R. ..... *Veterans Hospital,* Fairview, Pennsylvan
BEASLEY, REVERE ..... *Calvary Episcopal Church,* Bayonne, New Jers
BENGSTON, A. B. ..... *Messiah Lutheran Church,* Aledo, Illino
BERGSTROM, C. J. ..... *Ogden Avenue Baptist Church,* Superior, Wiscons
BROWN, CRAWFORD W.
Director, Chaplaincy Service, Veterans Administration, Wash., D.
BUTLER, JAMES M. ..... *Presbyterian Church,* Fulda, Minneso
CAMPBELL, CHARLES T. ..... *First Presbyterian Church,* Corpus Christi, Tex
CASSELL, J. B. ..... *United Lutheran Publication House,* Philadelphia, Pennsylvan
CLEWELL, W. LLOYD ..... *Veterans Administration,* Marion, Indiar
CODDINGTON, DAVID L. *Assoc. Pastor, Prospect Street Presbyterian Church,* Trenton, N.
COLBY, RICHARD G. ..... *Wellfleet Methodist Church,* Wellfleet, Massachuset
DAANE, CORNELIUS P. ..... *Emmanuel Presbyterian Church.* Oakland, Californ
DARE, NORMAN P. ..... *Christ Episcopal Church,* Guilford, Connectic
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DEINSTADT, LESLIE G. ..... *Olivet Congregational Church,* Columbus, Wiscons
DIERKSHEIDE, W. A. ..... *Peace Lutheran Church,* Toledo, Oh
DOUGLASS, CHARLES H. ..... *Trinity Episcopal Church,* Bessemer, Alaban
DRAKE, WM. HOPKINS ..... *San Francisco Theological Seminary,* San Anselmo, Californ
EDWARDS, W. MORGAN ..... *Trinity Lutheran Church,* Pottsville, Pennsylvan
EGGEN, JOHN M. ..... *Veterans Hospital,* Fort Logan, Colora
ELLENBERG, JULIAN S. ..... *St. Mark's Episcopal Church,* Great Falls, South Caroli
EWALT, JAMES L. ..... *First Presbyterian Church,* Crafton, Pennsylvan
FOLEY, FRANCIS J. ..... *Trinity Episcopal Church.* Three Rivers, Michig
FOLLANSBEE, MERRILL M., JR. ..... *Princeton Theological Seminary,* Princeton, N.
FOSS, CARL L. ..... *Veterans Administration,* Fort Harrison, Monta
FURMAN, WILMER F. ..... *Holy Trinity Lutheran Church,* Chester, Pennsylvan
GEORGE, ROBERT A. ..... *Grace Episcopal Church,* Defiance, Oh
GIBSON, THOMAS M. ..... *First Presbyterian Church,* Long Beach, Californ
GLENN, C. LESLIE ..... *St. John's Episcopal Church,* Washington, D.
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HAGA, RALPH L. ..... *Ocean View Methodist Church,* Norfolk, Virgin
HAIGHT, JOHN M. ..... *St. Bernard's Episcopal Church,* Bernardsville, N.
HALL, HARRIS T. ..... *St. Mark's Episcopal Church,* Mendham, New Jers
HJORTLAND, ELMER S. ..... *Central Lutheran Church,* Minneapolis, Minneso
JACKSON, WILLIAM H. R. ..... *St. James' Episcopal Church,* Ayden, North Caroli
JENSEN, CLARENCE E. ..... *Fredericksburg Lutheran Church,* Minden, Nebras
JOHNSON, EARL J. ..... *Board of American Missions,* Ocean Beach, Californ
JONES, DAVID A. ..... *Christ Episcopal Church,* Canon City, Colora
KENNEDY, DAVID ROLLAND ..... *Student, Princeton Theological Seminary,* Princeton, N.
KIPPENBROCK, MICHAEL J. ..... *St. James' Episcopal Church,* Baltimore, Maryla
KOLB, JOHN F. ..... *Christ Episcopal Church,* Lonsdale, Rhode Isla
KNIGHT, WALTER B. ..... *Hyde Park Baptist Church,* Chicago, Illin

D WHERE THEY MAY BE FOUND

ORR, ALFRED F. ..... *First Lutheran Church*, Corpus Christie, Texas
EL, CHARLES W. C. ..... *St. Philip's Episcopal Church*, Uvalde, Texas
NG, ANDREW C. ..... *Christ Episcopal Church*, Staten Island, New York
CE, THOMAS F. ..... *University of Edinburgh*, Edinburgh, Scotland
DY, MALCOLM D. ..... *Flint Hills Presbyterian Church*, Burlington, Iowa
GAVERN, CHARLES L. ..... *St. Paul's Episcopal Church*, New Orleans, Louisiana
HR, ARTHUR L. ..... *First Lutheran Church*, Parkersburg, West Virginia
LEY, DWIGHT L. ..... *First Lutheran Church*, San Francisco, California
RRILL, CLINTON L. ..... *St. Thomas Episcopal Church*, Dover, New Hampshire
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LSON, ARNOLD R. ..... *Creston Lutheran Church*, Lee, Illinois
ELSEN, LEO ..... *Mt. Airy Seminary*, Philadelphia, Pennsylvania
LAND, IVESON B. ..... *Trinity Episcopal Church*, Natchitoches, Louisiana
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ICE, WM. P. ..... *Episcopal Church of the Good Shepherd*, Cooleemee, North Carolina
MSETH, R. A. ..... *Trinity Lutheran Church*, Long Island, New York
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LEY, LOYAL T. ..... *St. Timothy Lutheran Church*, Menasha, Wisconsin
GERS, EDWARD K. ..... *First Lutheran Church*, Warren, Pennsylvania
NNELLS, ERNEST P. ..... *St. John's Episcopal Church of Our Saviour*, Cristobal, C. Z.
USE, JACOB B. ..... *St. John's Lutheran Church*, Pittsburgh, Pennsylvania
VANACK, PAUL R. ..... *St. Luke's Episcopal Church*, Cleveland, Ohio
HAERTEL, ELMER G. ..... *Redeemer Lutheran Church*, Rochester, New York
HALK, KURT W. ..... *Veterans Hospital*, American Lake, Washington
MAN, WALTER A. ..... *Helton Lutheran Parish*, Konnarock, Virginia
VENS, LEE G. ..... *Christ Episcopal Church*, Eastport, Maine
ARTZ, LOUIS M. ..... *First Presbyterian Church*, Huron, Ohio
ALMANN, FREDERICK E. ..... *St. Paul's Episcopal Church*, Troy, New York
TMANN, GEORGE F. ..... *St. Mary's Episcopal Church*, Arlington, Virginia
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LER, SAMUEL, JR. ..... *Trinity Episcopal Church*, Boston, Massachusetts
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DEN, HARRY L. ..... *Trinity Episcopal Church*, Guthrie, Oklahoma
RD, ARTHUR B. ..... *St. James Episcopal Church*, Deer Lodge, Montana
MER, FREDERIC ..... *St. Stephen's Episcopal Church*, East Haddam, Connecticut
LF, C. UMHAU ..... *St. Paul's Lutheran Church*, Toledo, Ohio
ODING, HARRY C. ..... *Presbyterian Church*, Normal, Illinois
INER, C. G. ..... *Grace Lutheran Church*, Greenville, Ohio
MERMAN, CARL A. ..... *Hope Lutheran Church*, Minneapolis, Minnesota

THE EDITOR SPEAKS

Abraham Lincoln once said, that only if those still living advance can the sacrifice of the dead be worth while. We do well to consider these words in a bit of spiritual stock-taking today. So many are ready to relax their efforts now that the large scale air, sea and field battles are over, but one of our military leaders recently pointed out that when the shooting stopped the war was only half over. One writer reporting from Austria told us that the people there are saying they can stand another war but not another liberation! In the U. S. A. numerous veterans have left the armed forces happily enough, gone home—or to what *was* home—surveyed the situation, and then returned to the national service.

During our period of struggle production was maintained as labor and management worked side by side to provide the mechanical muscles of war.

In the religious field Protestant unity and cooperation grew to a scale not previously equalled in the history of our country.

Now denominations and groups show a tendency to relax unified efforts, to revert back to disunited and individual endeavors and enter again a period of competitive (perhaps even predatory, in some cases) activity for what each may gain.

There are those who have spoken loudly of the moral extravagances on the part of personnel in the the armed forces but who now readily fall in with the trend to curtail religious ministration to those same personn

There are today approximate 2,000,000 personnel in the natior service. Many of these are isolat from the normal religious activities their respective civilian communiti Are they now to be denied the co structive ministration of religion which their respective denominatio pay lip service? It is when the ra lets up that the roof should be put good order.

Our secular press, being geared the appeals of popular fancy, m yield to the temptation to print ne of momentary sensation rather th publish stories according to th proper place in long range perspecti Yet religious leaders can ill afford be thus thrown off emotional and i tellectual balance but must rath maintain an attitude of temper stability.

This is not the season to limit mi istries, to mark down budgets, to l come preoccupied with individ projects but rather the time to un and extend the cooperative ministr so well effected during the last h decade of struggle.

Whether we ourselves do this not will remain to be seen but th are always those who will do it. they do it they will succeed as th have succeeded always. We sho not look grudgingly upon our spirit neighbors whose gardens prod well; rather we should look m diligently to the cultivation of our o great cooperative Protestant gard which lie waiting to produce.

More important than the physical political power of the church to ridge freedom of speech or the press the moral and spiritual power to e above the scorn and reproach of n.

VOTIONAL THOUGHTS FOR HOLY WEEK

Maundy Thursday

And ye shall say unto the good n of the house, The Master saith to thee, Where is the guest cham- r, where I shall eat the passover th my disciples?"—St. Luke 22:11.

One of the most impressive events the life of the Master is the Last pper. It has been artistically por- yed in painting, carving, weaving d sculpturing. In the Christian urch it has been observed as a rite a sacrament through the centuries. Let us consider its effect upon those o participated. What was Judas nking as he pondered this loving lowship in contrast with his base n for selling out his Master? What re some of the other disciples nking as they reflected the possi- ity of losing their own skins also, ce it was no secret that Jesus' chings were under fire at the mo- nt? And what was the Master him- f thinking? Above it all he main- ned his dignity and poise; his hand l nerve were steady. He even shed their feet, an object lesson in spitality, humility, and love. The t that not all responded to his ertures was no fault of his.

Surely, this much is clear: The Last oper was an occasion for tolerant, ing, forgiving fellowship despite er conflicts and despite disorder the world without. And it con- ues to prove such to those who erve it in that spirit.

Good Friday

"And when they were come to the place, which is called Calvary, there they crucified him, and the male- factors, one on the right hand, and the other on the left."—St. Luke 23:33.

Good Friday in some languages is referred to as Long Friday, and in others as Black Friday. What is good about it? Any conclusion obviously depends upon the premise with which one begins. At least this much has proved good, that what some hoped would be the end of the Nazarene carpenter proved the beginning of his greatest influence. From somewhere there rings into our ears at the mo- ment an old quotation, "Truth crushed to earth shall rise again."

Be that as it may, Good Friday is like so many aspects of Christianity— unreasonable at first. For example, is it not unreasonable to return good for evil? Indeed so, until a higher reason is achieved when we learn that to return good for evil is the only happy way of life. That illustrates the whole paradox of Good Friday. To naive reason it is absurd; to refined reason it is sublime.

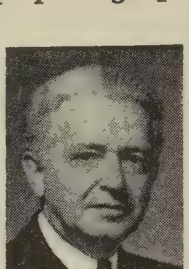
Easter

"And they said among themselves, who shall roll us away the stone from the door of the sepulchre?"—St. Mark 16:3.

What good meals we digest poorly, what peaceful nights we spend rest- lessly tossing, what bright daylight hours we worry away! Do we not waste much time and energy rolling stones which, if they exist at all, are not in our way? "And when they looked, they saw that the stone was rolled away." The lens of daily pa- tience corrects our spiritual near- sightedness and enables us to see the clear and happy pathway of the future.

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"



By Dr. Paul Scherer

Build

¶ When life goes against you and somebody comes along to whisper in your ear, "If ye take it patiently"—you say, "Nonsense! I'm not supposed to. I'm not here to 'take things.' I'm here to put the bit in their teeth. There's no place for this lily-livered patience of yours. Get out of my road!" It's manly and it's full of courage; and everybody approves. The tragedy of it lies—where do you think? Not in the struggle, that's certain. The only authentic glory there is comes of breasting some slope! The tragedy of human life, well-nigh all of it, roots not in the fact of struggle, but in the fact that the struggle nine times out of ten is misdirected! We do well to fight; but we fight for the wrong thing! We fight to have our way with the world, as if we could ever take it by the scruff of the neck and whip it into doing what we'd like. We could, if it belonged to us; but it doesn't! The New Testament sounds strange because it comes from the lives of people who knew that, and knew it far better than we do. They were fighting to have God's way with the world. They didn't need so much room for doing what they planned to do: they had to have plenty of room for obedience; for the times when the only thing they could do that would matter was to "take it" —and take it patientl "Because Christ also su fered for us, leaving us a example, that we shou follow his steps." Th weren't so ambitious to world-beaters: they wan ed instead to be worl builders!

If You Don't Mi the Sca

¶ I was reading some time ago Zo Kossak's novel about St. Francis. I called *Blessed Are the Meek*. Nobo ever has thought they were—exce life itself and human history. Y follow that ragamuffin saint for ma a page along the way to Rome, w his twelve ragamuffin companio sleeping out-of-doors, preaching, ri ing a seesaw in a public square, ea ing whatever people handed o scrubbing the courtyards; all of th sworn to poverty, having given ever thing away, going down now to the Pope's blessing on their tatter little fraternity. They are almost c tain it's of no use; they haven't chance. The Church was far too rich she couldn't afford to countenan any such madness: her powerful bis ops, and her cardinals, with th crimson robes, riding great wh steeds, their servants driving the p out of the streets with whips.

Then the scene changes. In stately rooms of the Vatican, the he

Christ's Vicar, the Fisherman's ccessor, the Father of all Christen- m, is deeply disturbed. He has eamed a terrible dream. He has seen ge crevices appearing in the walls his beloved mother of churches, the urch of St. John Lateran: length- se and crosswise, one after the other, il the whole magnificent structure cks and totters. Rooted to the spot stands helpless, voiceless: when ddenly a miserable figure shuffles in front of it, clad in a brown ak, with a rope for a belt, and etches out his arms—no longer ght, but tall as the trees, his head aching the cornice of the roof; and erever his hands touch, the crevices appear and the walls grow smooth. rror is written on the Pope's face he wakes, and sweat stands out in eat drops on his forehead.

So it was that days later, as he sat his throne, waiting to give audience this troublesome Francis of whom had heard but whom he had never en, his mind made up to send the d fellow back home with something think about, a beggar advanced ward him across the shining floor the reception hall, like a sparrow t might have strayed there by mis- e; and the Holy Father looked, rted to his feet, eyes dilated with nething akin to awe. It was the man of his dream! By the wounds of Christ, moaned Innocent III, cowering back under the canopy. Then stumbled down the steps and throwing his arms about the beggar's head pressed it to his breast. "My son, I bless thee, and everything thou dost. Fetch me that paper." And with a trembling hand he signed it, Innocent III, the servant of the servants of God.

That's how The Little Brothers of St. Francis got their charter from the Pope. Back along the highways they trooped, their strange leader looking up into the sky, whistling and then humming and then singing his great Canticle of the Sun, "one of the most glorious outbursts of praise that ever broke from human lips."

They say that in after years his passionate devotion to the Savior brought into his own flesh the very scars of the Crucified. All the New Testament means is that you may have the song too, if you don't mind the scars! It's for the people who care what God wants!

The preceding excerpts from radio addresses made by Dr. Scherer on the "Sunday Vespers" program are the first of a series which will appear in this department. They are published here by special permission of the author.

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he G.I.'s and the Colleges"

This report is worthy of careful reading by all who are interested in the prob- ns of and problems created by the G.I.'s as they are returning to the campuses our colleges and universities. There are about 1,500 copies available for tribution free of charge. Address your request to: Mr. Herman S. Hettinger, rector of Editorial Extension, Crowell Publishing Company, 250 Park Avenue, w York City 17.

• TEXT: *"One thing is needful."*—Luke 10:42

The Art of Listening

By J. BLANTON BELK

BECAUSE this story of Mary and Martha is about two women, it would be easy for many of us men to miss the point. It deals with a major problem in our lives. Let no man sit back and feel that it is for women only. Then, somebody will be tempted to raise the age-old question as to whether Martha was better than Mary, or Mary better than Martha. And we would miss the point altogether. For Jesus cared for both these women. He loved to visit in their home. It took them both, with their brother Lazarus, to make up this family. And as Edgar Guest suggests, "It takes a heap of livin' in a house t' make it home." There must have been a good deal of the right kind of living there to make it the kind of place to which Jesus would love to go. He came one day when Lazarus was absent, and Mary and Martha received Him.

The story of this visit, and what happened in this home, will remind us that every time Jesus comes near anybody something happens. For one thing He brings out the good and the bad in sharp focus. Sometimes an emergency does that. Sudden success or sudden tragedy may strip away the pretense that so often camouflages our real selves. But nothing throws such light upon us as nearness to Jesus. No one can come close to Him without revealing himself, his characteristics, his flaws, his virtues. It is in His presence that we most clearly s ourselves as we are.

There are times when we don't li for Him to come too close to us. The may be other people who are mu more keenly aware of what needs happen to them than some of y who need change much more. Y know how to keep Jesus convenient at a distance; how to keep Him ju far enough away so as not to seriously disturbed; how to hold Hi off at the point of indulgence a compromise. Many people vaguely, not precisely, know where Jes would disturb them most; if He car close enough and they sat quietly a listened. Let us be honest about th

This visit to the home in Betha sets Martha and Mary in bold reli They represent two distinct typ Martha is the "practical" type. She capable, efficient, energetic. She lov to work. She would head the R Cross today, or the Woman's Clu She could not only manage a hon but she could manage any communi enterprise. She is the modern se retary, schoolteacher, housewife, cl president, business woman. Our wo is coming more and more to depe upon such people. We are traini them to be welders, chauffeurs, a executives. Most labor leaders, m business executives, most profe sional men, are of this type. Tha why this study of Martha is so abs lutely pertinent. Most people ne

is lesson more than any other. We ust discover what it was in Martha at Jesus rebuked so severely.

Mary is the "thoughtful" type. She ves quiet. She thinks deeply. Noth- g pleases her more than a good mulating book. She loves conversa- n that has point and pith. Yet soli- de is never irksome. She knows the lue of being still, and alone. In the urch Martha expresses her loyalty stly in work, while Mary expresses rs mostly in worship. It is natural r Mary to listen. The fact that when e listens God speaks is to her the ost important of all facts. Mary put stening to Jesus first. Martha put oking first.

That day when Jesus came, Mary ent to the parlor and Martha to the tchen. The contrast is vivid. In the iet room Mary sat listening to every ord Jesus said. In the hot kitchen artha busied herself with the dinner. e can well imagine the enthusiasm ith which she began her work. Like any a housewife who loves her home e started working with a song in r heart and perhaps on her lips. usiness women start out in the orning with eagerness. In this mod- n madhouse of our business world spositions change between nine in e morning and noon. The exacting ties and irritating interruptions tax e strongest personalities. And "ex- osions" occur even when people ve the thing they're doing. Cer- inly Martha loved doing things for sus. Fixing a meal with Him in the me was a pleasure. She began joy- lly.

It is not easy for us moderns to dis- ver what it was that Jesus so rnly corrected in Martha. It is not sy to see it in ourselves. What sort wrong thing did Jesus find in a woman who was working hard, trying her best to please Him, and doing it because she loved Him?

Something went wrong. We are not told exactly what it was, but many of us do know how easy it is for things to go wrong in the kitchen. Perhaps she burned the soup! We all know how easy it is for things to go wrong in the store, in the factory, in the office, as well as in the home. There may be several reasons. But in this case Jesus Himself throws light on the main reason. When busy men and women lose their tempers, their self-control, their poise and dignity, and often their friends or their jobs in the bargain, the main reason is the one Jesus points out in this story.

You can see Martha standing in the parlor door, exasperated. The perspiration is running down her face. She is wiping her hands with her apron. Seeing her younger sister sitting quietly, calm and collected, was more than she could absorb. She burst out: "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me!" Think of the last time you lost your temper. Remember the last time you spoke hot words to your family when there were guests present. Recall the last wave of resentment that engulfed you. See yourself as you look at Martha. You are often like that. Other members of the family or other workers in the office know the usual symptoms when you are about to "explode." Perhaps you just sulk when you are exasperated, or feel self-pity and suffer from hurt pride. Think of the terrible burden of this sort of thing that rests upon the life of our nation, our churches, and our homes. Ordinarily it is good people, hard-working people, who at one

time or another get into this fit of temper.

Jesus clarified the situation: "Martha, Martha, thou art anxious and troubled about many things; but one thing is needful: for Mary hath chosen that good part, which shall not be taken away from her." The simple truth is that Martha had failed to listen. At times Mary might have failed to work. People usually think that of her. Whether that be true or not, what Mary was doing then was the most important thing anybody can ever do. No amount of busy activity can supply it.

Bad temper, resentment, and criticism almost always come from a bad balance in people's lives. Too much activity on one side with too little clear thinking on the other. Too much work with too little worship. Granted that the opposite might also be true, still it would not be the problem of many Americans! The constant emphasis of this age is upon action. The times drive us. We speak of "rush hours." But all the tendency of our time is "rush." Work is rushed. Pleasure is rushed. Eating is rushed. Even going to church is rushed. No wonder the world is full of nervous wrecks.

It would have been a different story if Martha had spent half an hour in the parlor before she went to the kitchen. She might have gotten a whole new plan for dinner. She and Mary might have found a basis for family teamwork. Many things could have happened differently if Martha had listened before she began to work. Most of Jesus' meals as they are recorded in the New Testament were simple meals. Heady Martha, self-willed, proud, ambitious to please, thought she knew best.

There are times when we shou sit relaxed and at ease, with hea and mind attentive, with ears ope and our wills responsive. God ca speak to us at any time. But we nee the discipline of regular and unhu ried times of quiet. The most neede thing in millions of anxious, ove burdened, and frustrated lives is th Voice. It is usually a "still sma voice," and the noise and rush of o modern world drowns it out. Th failure in Martha led her to three the greatest of all sins.

First of all, she doubted Jesus' car Aside from the pain this must ha caused Him, think of the uphappine that must have surged through Ma tha. Was not the divine caring t very gist of His teaching? Not eve sparrows fall without God's concer The very hairs of Martha's head we numbered. Do you ever go to yo office with a deserted feeling? Do yo lack that sense of security that com from knowing that God cares for yo

Then secondly, Martha criticized h sister. ". . . my sister hath left me serve alone!" Criticism is a sympto It reveals the state of your own inn life. When you criticize, your di cerning friends all see through yo That is why they are often silent a embarrassed when you say thin about other people. This can happ between sisters. It often happens the church or in the office just as does in the home. It is so easy think that our unhappiness or anxie is caused by someone else. It is easy to settle the problem superficial by wishing "Mary" might be diffe ent. We want a new spirit in t home. We say: "If only so-and- were changed." But in every unhap situation, the person to begin with yourself.

The third and perhaps the worst mptom of all was that Martha grew tatorial. She even told Jesus what thought He ought to do. "Bid her refore that she help me!" It is hard believe that Martha so far forgot rself. But when one doubts God's e and condemns other people then thing can happen. Such people uld like to tell God how to run the rld. All the dictators are not in rope or in responsible positions at ne. Think of the henpecked hus- nds and abused wives. Think of the ldren frightened at their bossy ents. Think of servants whose iative has been destroyed. Think of sses who stifle all creative spirit in ir shop. Think of labor leaders who to tell management how to run plant—and managers who try to the labor leaders how to run ir unions. Instead of dictating to h other, management and labor ld listen to God together. The dic- rship of the Holy Spirit is the wer to all other forms of dictator- p.

Martha's trouble is the trouble with world. Why will people not listen God? Is there anything more logi- once you accept the fact of God, n that He can speak? Think of the nges that will go on in your life, r home, your business, and your on if you listen to His Voice. The is, people don't want to change. s so comfortable for people who physically comfortable just to stay hey are. It is the uncomfortable revolt. A revolt is brewing now. choice may be between listening he Voice of Jesus or the sound of nine guns in our streets.

owever, it is certainly to Martha's it that she came to Jesus with troubles. What He said surprised her greatly and we can certainly see what might have happened. She might have retired with wounded pride, hurt feelings. She could have gone away irritable and resentful. I am sure she did not do that.

Perhaps her sense of humor saved her. She saw herself objectively—hot and bothered, all nervous and excited, wringing her hands in her apron. Why can't we always see ourselves? Executives seeing themselves in some irritable mood would split their sides laughing at themselves. They ought to see what some quiet clerk sees. Thank God for eyes that, trying to look sober, reveal a merry twinkle when we run amuck. It doesn't seem funny until we get the objective view. I think Martha did. "Mary was right," she would exclaim. "One simple dish would have been enough. Then we could have listened together." She burst out laughing at herself with maybe a few tears, and exclaimed, "How stupid of me. What a failure I have made of it! I am so sorry." And running to Mary she would kiss her and say: "I was dead wrong, sister. You were right. Forgive me." Then the wonderful transformation took place. And perhaps, after all, it might have done as much for Mary as for herself.

The next day perhaps Lazarus came home, and Martha would see the point more clearly. She would meet him with, "Guess who was here yesterday!" And he guessed by the light in her eyes. "What did He say, Martha? How is the work progressing? What are the next steps for us? What is in His mind?" And Martha would have to say: "I'm sorry, brother, I was too busy. You will have to ask Mary."

Do you think this is overdrawn?

Does Jesus not come to your home? Tell us then what He has been saying to you lately. What is His plan for you and your home, for your school, your office, your union? Surely you get the mind of Jesus on these points. Then can you tell us what He said to you yesterday?

Martha learned her lesson well. In the next two scenes we can see how great was the change in her. First, when Lazarus her brother died. They are in the midst of a crisis. This time Martha is taking charge of the funeral arrangements. She is placing the guests and managing everything. And Mary is alone in her own room. But Martha is no longer "anxious and troubled." She is the picture of patience, calmness, grace, and tenderness. Slipping quietly to Mary's room, we hear her knock gently and whisper: "The Master is come, and calleth for thee." This is a busier and much more exacting occasion than when a Friend dropped in for dinner unexpectedly. But now there was a new spirit in her heart.

The second scene is at the banquet which Simon, a citizen of Bethany, is giving Jesus. This time the meal is not for three people, but for thirty at least. All the disciples are there, and the leading men of the community. And Martha is serving the dinner. She is hostess for Simon, her neighbor. But she is not now anxious or troubled. She is not now critical and irritated. She is not now dictatorial. She moves about the room with quiet dignity, unruffled, undisturbed, and at peace. The change is almost unbelievable. She shows what Jesus can do for anyone who will listen and obey!

This same change can come to any family today. The idea is very simple. The ten-year-old son of a labor lead put it in a nutshell when someo asked him, "Who's boss in your hom your dad or your mother?" He r plied, "God's Boss in our home!" know that family and I know the simple program works. In fact, v adopted it in our own home a fe weeks ago.

Imagine the picture. A father, hea strong, willful, and impulsive, w was unwilling to take the fami wholly into his confidence; a mothe cautious, often fearful, and thinki primarily about her daughters' pro pects. An eldest daughter, "Just li her dad," which led to many a tuss between them. Two younger siste as different as can be, who found hard to pull together, and did n often try. A son who liked to go camping with his dad just to "g away from all these women!" An au who had been in the home since t first child was a baby, and had to handled with kid gloves. She oft felt "left out" of things to which or father and mother had been invit It wasn't altogether an ideal home!

"Just like my family!" I hear so of you whisper. Well, maybe we a typical American family. Sometim dad's outspoken will prevailed. Som times mother got her own quiet w Often the children did what th pleased. What we lacked was a ordinating authority that all wo gladly accept together.

Then father got the idea of mak God the Boss in his own heart and his own home as well. He started listen to God the first thing in morning. It was very different fr merely reading the Bible and say a prayer. Waiting quietly for thoug from God was a revolutionary e perience. Soon other members of

ily began to do the same. It meant ny changes all around. In that early rning hour thoughts would come different ones as to where they mselves needed to change. The pworn idea of always expecting other fellow to change first was unked. We all decided to start h ourselves, and then to welcome gestions from other members of family instead of resenting them. found the healing power of honest logy. Obvious and hidden divisions the family began to disappear one one. We found what an exhilarat- experience it is to care for others l to live to make them great. A new ling of personal responsibility ne to each one, and whether it was l's work, mother's housekeeping, or children's homework, it was one all and all for one. We found that H can gloriously give a common nd alike on major issues and minor nts, and we had found a common ective. It was to remake the world, rting with ourselves.

ur home became a weapon in the tle for a new America. Families re invited in. Serving meals to ce the ordinary number became fun and helped to develop the ily teamwork. Once we thought needed a larger house. We dis- ered we needed larger hearts. We fighting for constant change in h other and we are trying to en- every other family in the battle. see what it would mean to the on if a million homes gave their and best hour each day to lis- ng to God for His plan. If ten mil- homes—twenty million!

is a sufficiently venturesome pro- m to catch the children's imagina- . We all get up much earlier than used to. Incidentally we find that the secret of getting up on time in the morning is to get to bed on time the night before! We battle to have this time of listening at all costs every day. For as one member of the family remarked, "If you're too busy to listen to God, you are far more busy than God ever meant you to be." We write down the thoughts that come as we listen so that we can remember them and be sure to carry them out. You know the old Chinese proverb, "The strongest memory is weaker than the palest ink." Sometimes a thought comes and we wonder "Is it guidance, or just a whim of my own?" There are two useful tests. One is the moral test. Does it square with the standards of Jesus—absolute honesty, purity, unselfishness, and love? The other is to talk it over with those whose one concern is to find and to do God's will, and listen together.

It is intriguing to imagine what the new spirit could mean to industry. For millions there would come strength to do more than they ever did before, and to do it with greater ease. Strain and weariness would vanish overnight. First Martha does not listen. And as a result she loses her temper preparing a meal for three. Or Martha does listen and prepares a banquet for thirty and does it with ease and grace. We talk of increased production. Here is the answer. God knows more about running an industry or a labor union than the best-trained executive or labor leader on earth. And the guidance of God is available to anyone who is humble enough to listen.

Think what schools would be like with such a spirit. Teachers would look upon their work as a part of God's plan—training a generation with which He could build a new and

better world. Would truancy stop? Would juvenile delinquency decline? Would pupils learn more in class and do their homework in shorter time? Think of a class in high school listening to God, with every boy and girl changing for the better daily and fighting for the best in each other. Then education would achieve its great aim. "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Just think what making God real to a whole school would mean.

Few people are more harassed today than government officials. In spite of all their efforts they are assailed by criticism and opposition. One of the symptoms of the times is animosity. People are generally unhappy and their normal life is frustrated. Government leaders have to bear the brunt of this. Duties are multiplied. Demands grow. Quiet listening every morning, with mind and heart receptive to the Holy Spirit, would make such a difference. No one can doubt the thread of divine guidance that runs through the history of this nation. Washington l tened at Valley Forge and gave o nation freedom. Lincoln listened in great crisis and preserved our Uni Benjamin Franklin said: "I ha lived, Sir, a long time, and the long I live the more convincing proof see of this truth: God governs in affairs of men." Why don't we listen to God?

The future may well depend what happens in America. Will ma agement and labor meet on the ba of listening to God? Will educat seek a higher Wisdom? Does what have on our pennies mean anythin "In God We Trust?" Can bent a broken homes be made sound?

It may seem to some a far cry fr that family scene in Bethany to t industrial age. But the principles world change are there. Will we ten to God and let Him make us ferent? That is the question. answer will determine the future our world.

(Reprinted by permission National mon Service, 26 East 35th Street, New Y 10, N. Y. Original printing by The J Knox Press, Richmond, Virginia.)

Let the World Hear the Facts

"It's time someone comes to the defense of the average American soldier has been pictured recently as an un-disciplined, goldbricking, fraterniz parasite," says Col. T. F. Taylor, Exec. Officer, Hq. and Service Group, East Command. All delinquency reports against the men in his command brought to his personal attention. He does not consider their behavior problem at all, and said, "I do not believe anyone can find an equal numbe American men of the same age in any profession, in any section of the cour with a greater church attendance rate, a lower delinquency rate, and a sma venereal rate." Col. Taylor stated further that discipline is continuing to prove, that leadership is becoming stabilized and experienced men, who und stand the soldiers' problems, are guiding the men in outstanding work of wh Americans at home may well be proud. Summing up, he said, "The Ameri soldier is as much a man as is his civilian buddy in New York, California Tennessee!"—From *Stars and Stripes*, Pacific Edition

THEY SAID IT!

• *An apt quotation is oft as good as an original remark*

t takes less time to do a thing right
n it does to explain why you did
rong. —LONGFELLOW

*

When our hatred is violent, it sinks
beneath those we hate.
—ROCHEFOUCAULD

*

Our way of living together in
erica is strong but delicate fabric.
s made up of many threads. It has
n woven over many centuries by
patience and sacrifice of countless
erty-loving men and women. It
ves as a cloak for the protection of
r and rich, of black and white, of
and Gentile, of foreign and native
n. Let us not tear it asunder. For
man knows, once it is destroyed,
ere or when man will find its
tective warmth again.
—WENDELL WILLKIE

*

tars shine because they are in the
k. —UNKNOWN

*

riction between people slows up
e work than friction in machines.
—GABRIEL HEATTER

*

the light of failure by science,
economic prowess, and by ingenu-
it is now plain that we live in a
H day; a day in which the road to
is wide open as it has never been
re. It is a good day in which to be
. —GEORGE L. PARKER

*

e find time for other things. Do
find time for the best?
—CAROL H. YERKES

The difference between justice and vengeance is that the former applies equally to all. —GEORGE E. SHEA, JR.

*

The problem of the Jew cannot be solved unless you take into account his horrible yesterday, his impossible today, and his uncertain tomorow.
—ZELMAN GREENBERG

*

So long as we love, we serve; so long as we are loved by others I should say that we are almost indispensable; and no man is useless while he has a friend.
—ROBERT LOUIS STEVENSON

*

The office of government is not to confer happiness, but to give men opportunity to work out happiness for themselves. —WILLIAM ELLERY CHANNING

*

To be 70 years young is sometimes far more cheerful and hopeful than to be 40 years old.
—OLIVER WENDELL HOLMES

*

Private opinion creates public opinion. Public opinion overflows eventually into national behavior and national behavior, as things are arranged at present, can make or mar the world. That is why private opinion, and private behavior, and private conversation are so terrifyingly important.
—JAN STRUTHER

*

When we can't make light of our troubles, we can keep them dark.
—QUOTED IN LADIES' HOME JOURNAL

*

Educate men without religion and you make them but clever devils.
—THE DUKE OF WELLINGTON

*

The United States needs but one rule of conduct. What is right? Where is justice? There let America take her stand. —A. H. VANDENBURG

The Satisfying Answer

By Reverend Frank O. Taafel, B.D.

(Post Chaplain Nichols General Hospital, Louisville, Kentucky)

(Dedicated in Loving Memory to my son, Cpl. John William Taafel, A.A.F. and to my friend's son, Captain John M. Hennessey, Jr., F.A.)

DAY was quietly slipping into the incomparable solitude of night. Shadows fell across the glorious county side and, like long, black fingers, silently tucked the world to sleep in that tranquility which only evening bestows. In the distance the wind sighed through the trees, giving one the sensation that the diapason of a great organ was being played. Birds had hushed their singing, and one heard the soft intermingling of their song: a lovely symphony; a symphony falling as a benediction on the hours of another day. The sun cast its long golden shadows, enshrouding the world with a golden blanket; yea, that which would actuate the earth to snuggle all to its bosom.

Around the countryside one saw the glorious flowers. Their multitudinous hues made a color symphony, while bees sought the beauty and life within their folds. It was a glorious evening—an evening where one could contemplate on the words of Goethe, "Nature is the tapestry of God woven on the loom of time." In all this color I had knelt down to read words engraven on a stone; words of import and beauty, reading:

"The kiss of the sun for pardon
The song of the bird for mirth
One is nearer God's heart in a garden
Than any place on earth."

In this panorama of God's beau in this manifestation of God's creati for men, one forgot, momentarily, t horrors of war. The shell, the bon lonely hearts; all displaced by beau by knowledge of God. In this thou I found refuge, solace, comfort. I v alone, desiring comradeship of home, the touch of loving hands meditated, alone, in an English gard

Tragedy stalks like a beast in w It tears hearts and minds, and gi no peace. Like a pestilence it swe into the hearts of men and lea nothing save sorrow, loneliness despair. Its coming so often breaks complacency of self; so often te the soul to its very foundation. that garden, in that spot made Div by the hand of God, I was to know real tragedies of war. I was to t as One turned two thousand ye ago and found solace in a garde was to find peace only through knowledge of a greater Power tha

Beauty! Flowers! God! Tragedy telegram was handed me. Reading I was stunned. In those few wo much of my world, all my plans, my dreams, all I had fought prayed for, left home for—all gone. The future came crushing d upon me, stunning my very thou Streams of wonder rushed thro my soul carrying away all the f that I had. This word! This mes that MY son, my ONLY son had his life on the altar of liberty mankind could be free. Alone in garden I read that message. As

y years ago had come to a garden
le the dew was still on the rose,
Providence had placed me there
ceive the saddest words man has
r written. My son—dead!
lone, yes, I was alone, but then
is never less alone than when he
ith God. To whom shall I turn in
moment? Miles separated me
n my homeland and my family.
seemed bathed in helplessness:
seemed to be without answer. In
moment the great enigmas of
sweep a man's soul. In that
nent one tries to sublimate his will
he Eternal will of Infinite Reality.
he vine of the forest finds a
low of a great tree and follows
shadow until it clings to the
rce of the casting. Crawling along
forest floor, the vine knows that,
ond, is something strong, im-
ile, and something to which it may
g. A heart bereft of a loved one is
that. It follows the shadows of
h and finds that which cast the
low—God. So I was to come to the
er in this hour of sorrow. I was
llow this tragic event until I lay
of His Infinite Providence. In
hour, my soul was to cling to
that His Power, Radiance and
y would lift me up from Finite
w and place me in the comfort-
arms of an Infinite Father. As
sorrow hovered, cut then so deep,
s to bow to the power of His
in that incomparable philosophy
ne Triune God say, "Thou hast
h and Thou hast taken away,
ed be Thy Name forever." These
the most difficult words which
ever be expressed; they, alone,
that peace which is beyond the
mic contribution of the world.
oughts sweep a soul like a tornado
tears all and crushes all. In that
interminable moment of realization; in this tragedy who would—who could understand? A young life: vibrant, sweet, lovely beyond reproach, the essence of goodness and consecration. Who could understand the depths of my sorrow? What philosophy, what logic could reason with a heart bereft of my son—my only son?

So I stood in the garden as One stood in the garden years ago. In agony of soul and mind, I cried that searching word, that query: "WHY?" It seemed that I heard a Voice say, "Be still and know that I am God. I will neither leave thee nor forsake thee, lo, I am with you always even unto the end of the world." It was a Voice so gentle and still so certain. To me, as in all ages, it was to satisfy the deepest longing of my heart; it was to flood my bereaved soul with the light of hope; it was to bestow that strength which is so manifest when man is weak.

"Why?" I cried out into the Eternal spaces. "Why MY son? Why did I have to give so much, when I had already given so much?"

Out of the depths came that Voice: "Why? Earth's answers are not found in mundane reality. It is not for man to plan according to his own desire, for it is I who formed the universe, created thy child. Now I take that which belongs to me, for he was Mine. My love planted him deep in the heart of his mother; My love brought him as a flower in the rose garden of life; My love took him ere that bud had bloomed into manhood, though he was a true man. Reason not the why of this, but calm your heart with the power that all things are done for the good of those who love

Me. Some day, somewhere, you will understand."

"But the Sacrifice?" I cried, "It is beyond measure!" and then that Voice.

"Sacrifice, yea, nothing is gained in life without it. Only the fires of giving mold the greatness of character and guide the destiny of men and nations. We purchase the worthwhile through sacrificial giving. It is the law of life. It is for you, his father, to gird your loins for the battle of life, to seek a higher faith, for his sacrifice has been in vain unless those fruits of his giving are crystallized through your endeavors. Those who remain will and must carry his torch, and you will be consoled. 'For, better love hath no man than this that he lay down his life for his friend.' "

My heart seemed to cry again, and say, "But he has gone—he is dead!" Again I sobbed, "Father, his greatness, his sweet youth, his vision, his lovely manner. What loss his greatness is to all mankind."

Spoke then the Voice, "Greatness is not in what we are doing but how we are doing it. His was the satisfaction of greatness, for his was the will to serve, yea, even die in that service. Eighteen years of his life have touched many you loved and he loved; years rich in the glory of his youth, the brilliancy of his smile, the satisfaction that he gave all for mankind. It was he who desired to serve. Though his sun has gone down while yet it was day, still in the noon time of his life, his radiancy has cast itself upon many. It was his greatness that crooned a song of life to others; was his greatness which demand the respect of intelligent men and t love of little children."

"Generations shall bask in the lig of those, who like him, have given a For time immemorial, the world w write your son's greatness in t category of achievement; shall i memorialize a life whose service i poem the music of which can ne be written. Meditate on my prece Whosoever is greatest among y shall be your servant."

"Alone," I cried to this understan ing Voice. "God where were Y when this word came? Where w You when he was dashed from heavens to the earth? Where were Y when death befell?"

The answer came quiet and co forting. "I have been in the Dwell Place of all generations. Time nor has changed My place, for I am Father: Thou art still My child. I not leave thee comfortless nor wi forsake thee in this your sadd hour."

It was the epitome of my angu for I cried in despair, "Oh, God, T art a faithful and loving Father, in Thee do I trust. But how wo You know my anguish, the depth my sorrow, my inestimable loss? how would YOU know?"

The hush and quiet of evening that hush I seemed to find solace comfort and hope for the morrow, He said:

"You have come to the garden sorrow and leave in hope. I know your anguish, sorrow and sacri Yes, I know, for I, too, had a Son.'

No personality has wrought such decisive changes in the course of hum history as that of Jesus Christ. What he stood for has continued to grow universal acceptance from the time of his earthly living until now.

ILLUSTRATIONS

We went swimming in the ocean
had a grand time struggling with
waves. The next morning I held
eligious service taking as my text
Matthew 7:13-14. I referred to the
an waves to illustrate my sermon.
e huge waves push one up and
ard the shore while the mighty
lercurrent seeks to draw one
ler and out into the water. There
two mighty forces fighting within
h life. The force of God and right
ks to lift us up and push us for-
rd while the force of evil seeks to
w us under and back into the
an depths.

—Woodrow W. Adcock, *Former Chaplain, USA, Vera, Texas*

•

istening to the radio one after-
n, the announcer offered quite a
h of money to a person whom he
ed on the telephone if that person
ld answer a question. Every time
called and did not get the correct
wer, he'd raise the ante (if you
erstand such language!). Yester-
, when I last heard him, he was
ring $150.00 to anyone who could
him when The American's Creed
accepted on behalf of the Ameri-
people by the House of Represent-
es. That's not hay. I looked up the
tonight and found that it was
il 3, 1918. More interesting than
date, however, was the creed itself,
ught to mind by the broadcast. I
ded to use it as the basis of a
non, having known it but having
om thought about it for many years. You may remember it, but here it is: "I believe in the United States of America as a Government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes. I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag, and to defend it against all enemies."

—Carl H. Olson, *Minister, Church of the Redeemer, Minneapolis, Minnesota*

•

I was visiting one of our outposts the other day. Late in the evening I stepped down to the seashore to watch a GI who had just received a throw line and was preparing to fish. He was very excited and anxious to get his line into the water and as I approached, I saw him pick up his line, give it several rapid turns and hurl it out into the surf. He made one mistake; he forgot to tie the other end to something solid, thus his whole line was carried away. I preached the next Sunday on "Tieing into God," using this little story as the basis of my discussion, showing how many men make this same mistake with their lives. Unless a man anchors his life to God and Christ, he will soon find

himself tossed helplessly upon the tempestuous ocean of disillusionment and despair.

—Chaplain Marvin G. Palmerlee,
Fort Belvoir, Virginia

•

Michael Fairless, in *The Road-mender,* tells of a child from the slums, who, after listening to the spell of music made by the hand organ, put up his face to be kissed by the hardened old organ grinder. But he swore at the child and struck him a blow, at which the child ran away in fear. A few days later the organ man met with an accident and lay for days in a hospital, where he was all the time haunted by the memory of that upturned face. As soon as he was well again he went in search of the child that wanted to be kissed, playing the tunes he knew would draw the children out of the streets and alleys. He never found the child whom he had repelled, but in his loving search for him he became kind and gentle, loving and noble in spirit. Fairless says of the organ-grinder: "He saw the face of a little child and looked on God."

—Ray Freeman Jenney, D.D., LL.D.

•

No one who knows what can happen at sea would go to sea in a vessel that carried no anchor, even though it were the greatest and most modern liner afloat, for circumstances might arise when the hope of the ship and all her company would depend, not on the captain or the crew, the engines, the compass, or the steering gear, but on the anchor. When all else has failed there is hope in the anchor.

(Courtesy Abingdon-Cokesbury Press, from "Macartney's Illustrations," by C. E. Macartney.)

One evening I read a paragra from *The Ladies' Home Journal.* T sentences were these: "Do you a what will educate your son? Your e ample will educate him; your conve sation with your friends; the busine he sees you transact; the likings a dislikings he sees you express—the will educate him." Well, it doesn't ta too much thinking to get from this sermon on "The Greatest Power Earth," which is, of course, the pow of your example. This goes for all us and with all of us. Each of us is example, good or bad, held bef others. And each of us will be i fluenced by the example which we s in others.

—Carl H. Ols

•

I was working at my house morning when the electric light in cellar flickered a little. It went for a second or so and then came again. And when I went upstairs found that the electric clock stopped—it was one of those with an automatic starter—and at exac 10:20 A.M. Now that was a trifl thing—until I read in the even paper that, at 10:20 A.M., a plane crashed at Wold-Chamberlain Fi cutting some power lines and tak the lives of the two men in the pl Our line, you see, had just b touched a bit. It was a trifle at time, but full knowledge made i tremendous trifle. I can't tell r now how this will work out i sermon, yet there are a lot of thi which seem to be unimportant w they really are vital, if and when understand the whole situation. T must be plenty in military life w falls into this classification—but am I to tell you?

—Carl H. O

Air Force Utilizes Chaplains

HAPLAIN (Col.) Charles Irving Carnter, Bucknell alumnus d former winning pitcher the Middle Atlantic ague, and now head of S. Air Force Chaplains, s scored again; this time the morale building proams of American Air rce personnel in Europe d of the German Youth.

Upon the cessation of World War battles the Air Force Commanders ted a "don't care—let down" attiile on the part of their personnel. eaking for General Carl Spaatz, ajor General Fred L. Anderson, sistant Chief of Air Staff, indicated t the men needed a boost; that e spiritual pitchers had been emp- and consequently needed refill-." He was therefore open to the posal of Chaplain Carpenter that Chaplains be more fully utilized this service.

Let's do it," said Major General val H. Edwards, Commanding Genl of the U. S. Air Forces in Europe. Accordingly a series of Lenten ssions and Retreats for those of otestant, Jewish and Catholic faiths s conceived by this energetic Methst Chaplain with the object of imving morale and advancing spiral welfare of Air Force personnel Europe.

The plan called for a series of local retreats and preaching missions to be followed last month and this by larger assemblies in Weisbaden, Munich, Erlangen and Bad Kissingen. Two former chaplains, one of each major faith, were placed on active duty with the Air Forces to go to Europe for the series of augmented meetings. Representing the Protestants is the Reverend Silas A. Mechel, Pastor of the Mayflower Congregational Church, Minneapolis, Minnesota.

With reference to the outcome of this new and comprehensive program, Chaplain Carpenter said: "It is not anticipated that there will be a sweeping evangelical revival but rather that spiritual stimulation and renewal will result."

The Army Air Forces have also given the chaplains a wide responsibility in the German Youth programs. While older German Youth are said to be warped in their thinking because of previous attempts to mold them into Nazi ideology, the younger Germans take enthusiastically to scouting, athletics and handcrafts under the guidance of the chaplains. Much carefully selected reading material has also been provided. Moral instruction is rendered through the Boy Scout Movement.

NEWS AND VIEWS

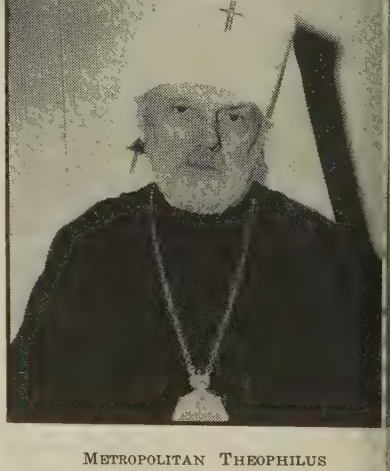
The Reverend Dr. Peter Marshall, whose sermon "The War That Is Not Over" appeared in the January issue of THE CHAPLAIN, has been elected Chaplain of the Senate. Dr. Marshall replaced the Reverend Frederick Brown Harris, pastor of Foundry Methodist Church, Washington, D. C. "I consider it a very great honor, because I feel it can be an opportunity for the ministry," Dr. Marshall commented when informed that he had been elected to the office.

Charles P. Taft, Cincinnati lawyer and prominent Protestant Episcopal layman, was unanimously elected president of the Federal Council of Churches at its biennial meeting held in Seattle, Washington. Mr. Taft, who succeeds Methodist Bishop G. Bromley Oxnam of New York, is the first layman ever to hold the position. His election was seen by delegates to the meeting as part of a movement to expand the role of laymen in directing the Council's program.

A Nurses National Memorial is to be built in Washington, D. C., in honor of the Army, Navy and Air Force nurses and medical women who served in World War II. This carefully planned memorial will provide a "home" and social center for these women. It will have a lounge, library, assembly room, dining and kitchen facilities and sleeping rooms for at least 300 nurses and will be constructed from funds contributed by public subscription.

The Material Aid Division of th World Council of Churches supplie food, clothing and relief goods value at $870,000 to the distressed people Europe during its first year of oper tion.

Commissioner Donald McMilla National Secretary of The Salvati Army has been presented the cou try's highest civilian award, The Med of Merit.



METROPOLITAN THEOPHILUS

(*Head of the Russian Orthodox Church America*)

At Cleveland, Ohio, the General Cou of the Russian Orthodox Church recogni the Moscow leadership of Patriarch Al on the condition that the American Gr retain "full administrative autonomy" gether with the privilege of electing its head. The Council reaffirmed its allegia to Metropolitan Theophilus. (RNS Phot

ROM LEFT TO RIGHT) *Lt. Col. James H. O'Neill, 1st Army Chaplain; Thomas J. Courtney, t. Chief Deputy Administrator, Branch 2 (Guest Speaker); Harry Darlington, Senior plain of the New York State Guard; and Lewis B. Beissig, Chief Chaplain of the Vet- ns Administration attending conference of the Army and Navy Chaplains Association the Officers Club, Governors Island, New York. (U. S. Army Signal Corps photo.)*

The first flying hospital to be put use by the Presbyterian Church in U.S.A. was dedicated in November the Caldwell, N. J., airport.

The 100th anniversary of the estab- nment of the Louisiana Methodist nference was observed at Ope- sas, Louisiana, on January 6. About hundred clergymen and laymen ended the celebration, a highlight which was a pageant depicting the 7 meeting.

Former Chaplain E. V. Johnson is ending the Central Baptist Theo- ical Seminary at Kansas City, nsas. Every week end he travels miles in order to preach to his gregation at Locust Grove, Texas.

The first contingent of American students have arrived at Celigny, n. Geneva where they will take part in the course for theological students at the newly founded Ecumenical Institute. The Institute is operated under the auspices of the World Council of Churches and was made possible by a generous donation from Mr. John D. Rockefeller, Jr. Theological students and pastors up to thirty-eight years of age, selected by their respective church authorities, are attending this course whose theme is "The Renewal of The Church." The purpose of the Institute is to train lay leadership for Christian evangelism and to give special training to younger pastors and maturer theological students in order to meet the peculiar problems of the contemporary situation.

Reproduction of the bronze medal which is to be presented to the more than 800 chaplains of the Presbyterian Church in the U. S. A. who served during the war, or who are in service now and to the widows of chaplains who gave their lives.

Budapest's largest Lutheran congregation has sacrificed gold rings, bracelets and family trinkets in order to rebuild its war-damaged church. Inflation is so high in Hungary that the only value the contractor would accept was gold. Members of the congregation decided, therefore to hold collections of gold ornaments on three consecutive Sundays and in this way raised the equivalent of 500 grams of gold, enough to meet the builder's bill.

For the first time in U. S. naval history, a rabbi Lt. (jg) Samuel Sobel, of Greensboro, N. C., has been appointed a chaplain in the Regular Navy. Up till now, rabbis have served with the Naval Reserve and were called to active duty only during periods of national emergency. Chaplain Sobel is a graduate of Yeshiva College and Columbia University, New York.

Construction of Kentucky's firs Baptist high school, at a cost o $100,000, will be started next summe on a three-acre site purchased by th congregation of the 18th Street Bapti Church in Louisville, Ky. The schoo will be the second of its kind in th United States and the curriculum wi include courses in the Bible and rel gion although the co-education school will be primarily academic, n religious.

According to a report of the fami economics bureau of the Northweste National Life Insurance Co., Minn apolis, based on official estimates mad by the U. S. Department of Commerc contributions made by the America public to religion in 1945 set a ne high mark by passing $1,000,000,00 However, these gifts amounted to on one-third of the nation's bill for to bacco and one-eighth its outlay f alcoholic beverages.

The Federal Council of the Eva gelical Christian Churches of Italy h circulated an official petition to mem bers of the Italian Constituent A sembly urging that guarantees of "ful freedom of conscience for all" written into the new Italian constitu tion. Legal equality of all religio cults and provision for complete ne trality by the state in regard to rel gious matters were also called for The Council.

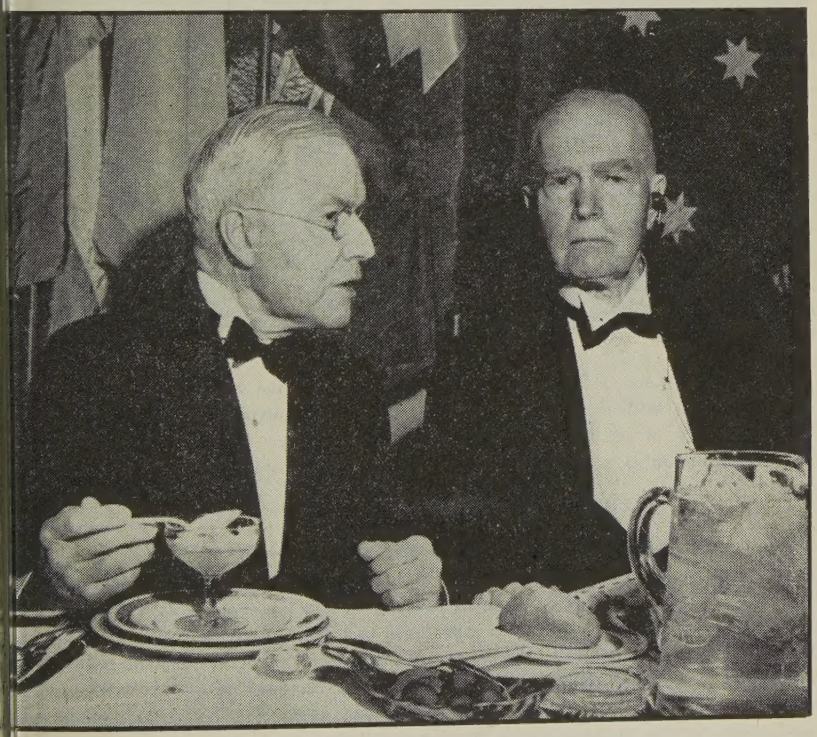
The Protestant Episcopal Chur gave a total of $632,973 for world r lief from January 1 to November 1946, it has been announced by t Church's National Council.

Prof. Fritz Lieb, Swiss authority Russia, has been appointed to t faculty of the University of Berlin.

The Rt. Rev. G. Ashton Oldham, shop of Albany, received the Rev. el Patrick Conlon, a Roman Catholic est, into the Protestant Episcopal urch recently. Mr. Conlon, formerly member of the Order of Friars nor and on the faculty of St. Bonature College, while preparing for ministry of the Episcopal Church, s assistant to the Rev. William J. ne, St. James Chapel, Lake Delare, and will continue there for ne time.

Denison University, Granville, Ohio, founded by the Ohio Baptist Education Society, has 19 denominations represented in its student body of 1,190.

It has been announced that plans for the merger of the Presbyterian Church in the U. S. A. and the Presbyterian Church in the U. S. (Southern) have progressed "most satisfactorily" following a four-day conference, held in Atlanta, Ga., on the proposed union.



NOBEL PRIZE WINNER HONORED

John R. Mott (right), 81, who recently received the 1946 Nobel Peace Prize, shown talking John D. Rockefeller, Jr., at a testimonial dinner given in his honor by the Federal ncil of Churches, the Foreign Missions Conference, the International Missionary Council, World Council of Churches, the World's Student Christian Federation and the YMCA.

Chaplain William N. Thomas, U.S.N., Presented Legion of Merit

Vice Admiral Louis E. Denfeld, U.S.N. (left) presents the Legion of Merit to Chap
(Rear Admiral) William N. Thomas, U.S.N., Chief of Chaplains, for outstanding service
Senior Chaplain at the United States Naval Academy from 1941 to 1945 and as Chief
Chaplains from July, 1945, to the present (Mrs. Thomas shown in center).

THE TEXT OF THE CITATION READS:

"For exceptionally meritorious conduct in the performance of outstanding services to
Government of the United States as Senior Chaplain at the United States Naval Acade
Annapolis, Maryland, December, 1941, to June, 1945; and subsequently as Chief of Chapl
from July, 1945, to the present. When called upon to assume new duties, Rear Admiral Tho
left behind him at the Naval Academy the fine results of his many years of faithful ser
and the enduring impression of his sincere Christian character, profoundly influencing l
shipmen preparing to defend their country. Serving wisely and sympathetically in the
ministration of the Chaplain Corps, Rear Admiral Thomas, by his inspiring leadership
unwavering devotion to the spiritual needs of personnel of all religious faiths, upheld
highest traditions of the United States Naval Service.

Churches and Agencies

Co-operating with

THE GENERAL COMMISSION ON ARMY AND NAVY CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

AGENCIES:

National Council Young Men's Christian Association
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian Gen. Conference of America
Assemblies of God
Associate Reformed Presbyterian
Baptist, National Conv. U. S. A., Inc.
Baptist, National Conv. of Amer.
Baptist, Northern
Baptist, Seventh Day
Baptist, Southern
Baptist, United Amer. Free Will
Christian Reformed
Christian Science
Christian and Missionary Alliance
Church of God
Church of the Nazarene
Churches of God in N. A.
Congregational Christian
Disciples of Christ
Evangelical Free Church of Amer.
Evangelical and Reformed
Evangelical Congregational
Evangelical Mission Covenant
Evangelical United Brethren
Free Methodist
Friends (Quakers)
General Baptist
Latter Day Saints
Methodist
Methodist, African M.E.
Methodist, African M. E. Zion
Methodist Colored
Mennonite
Moravian
North Amer. Baptist Gen. Conf.
Pilgrim Holiness
Presbyterian Cumberland
Presbyterian, United
Presbyterian, U.S.
Presbyterian, U.S.A.
Primitive Methodist
Protestant Episcopal
Reformed in America
Salvation Army
Seventh Day Adventist
Swedish Baptist
Unitarian
United Brethren O.C.
Universalist
Wesleyan Methodist